OLCOTT NUMBER

ब्रह्मविद्या BRAHMAVIDYĀ

THE ADYAR LIBRARY BULLETIN

तस्मै स विद्वानुपसन्नाय सम्यक्
प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं
प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥

UNTO him who approaches in due form, whose mind is serene and who has attained calmness, the wise one teaches in its very truth that Brahmavidya whereby one knows the Imperishable, the Puruṣa, the Truth.

Vol. IX, Part 1 17th February, 1945

CONTENTS

A POWER IN THE WORLD FOR GOOD

BY H. S. OLCOTT

[From Adyar Pamphlet No. 143,
with acknowledgments to the Editor.]

THE Theosophical Society is a power in the world, notwithstanding all the assaults that are made upon it by outsiders, and the disintegrating influences within. Why? Because upon a plane higher than the physical the Fellows are united and strong. They are united in their ideas of the purpose of life, and of the government of the Universe—in other words, they are strong in that they are individual cells composing the body called The Theosophical Society, as it exists in both the physical and the spiritual worlds.

Quarrel as they may among themselves, be as small and provincial as they choose, the Fellows of The Society cannot help contributing their little quota of Theosophical ideas to that united whole idea which is the spirit of The Theosophical Society, and therefore its very life and real self. And those who attack The Society are frequently its supporters; for they attack it on the external plane, while, unknown to themselves and in spite of themselves, they support it upon the plane where its real life is passed, for those who are its enemies are generally ignorant of its true nature, and are frequently themselves imbued with eminently Theosophic ideas and aspirations, which nourish The Society on the ideal plane and constantly tend to draw those in whom they exist, more and more in the direction of The Theosophical Society in its materialized form on earth.

If then the real power of Theosophy in the world is exercised in the realm of thought; and if the direction in which that power is exerted is a natural consequence of the

growth of certain ideas in the minds of those who carry out the objects of The Society, it stands to reason that the gigantic evils of our modern world must be attacked with immaterial weapons and in the intellectual and moral planes. How can this be accomplished ? Simply by perceiving the fact, understanding it and acknowledging it. Then the actual work will be accomplished quietly, almost silently, and apparently spontaneously, just as the great reforming work of The Society is now being accomplished—by individuals—who, while contributing to the strength of The Society, draw from it in return a force that gives to their utterances an importance and a power which had they spoken as isolated individuals, and not as Fellows of The Society, their words would not have had.

There does not, and can not, exist the slightest doubt as to the direction in which the power of The Theosophical Society would be applied in practical things. If the tendency of Fellowship in The Society is to develop certain habits of philosophic thought, its tendency is even stronger to give rise to definite ethical views and moral principles. However much and bitterly the Fellows may disagree as to the duration of Devachan or the number and viability of the Principles in man, or any other point of occult doctrine, it would be hard to get up a dispute among the brethren as to the evil of intemperance, or the abomination of cruelty, or about any other of the crying sins of our times. Not only is that the case but they would all give the same reasons for their detestation of these evils, reasons founded on their Theosophical ideas and principles. Still, of what avail or utility to the world are their ideas and wishes in these matters at present ? Who cares to have the good-word or influence of The Theosophical Society for any benevolent movement, any reform, or any attempt to do justice ?. *No one.* There is not a "cause" today that

would not rather see the minister of some microscopic Christian sect on the platform at its Annual Meeting than the most prominent member of The Theosophical Society—for the good and sufficient reason that the Rev. Gentleman would carry with him the unseen but not unfelt influence and authority of the body to which he belongs, while the F. T. S. would represent nothing but himself. This condition of things should not exist, and all that is needed to remedy it is for all of us to see and understand that *the ethical* is just as much a part of the Theosophical idea, and just as much the business of the Fellows of The Society as *the philosophical.*

But it is only as a united whole that The Theosophical Society can ever be a power in the world for good, or a vehicle for the exercise of the altruistic efforts of its Fellows. The action of The Theosophical Society is on the plane of ideas, which is the plane of realities, in that material things are but pre-existing ideals brought down into this earthly sphere. The Theosophical Society does not mean a number of little coteries, nor a few larger coteries composed of a collection of the smaller ones. It does not mean a few hundred Presidents of little Branches, or half a score of "General Secretaries," it does not mean even the Fellows that compose The Society at any particular time, for these come and go and The Society remains intact, as the cells of the body change, while the body remains the same person, animated by the same spirit. The real Theosophical Society is an indivisible unit, animated by an individual life! Its soul is the love of truth, its vital principle is kindness, and it dwells in a world above the material, where no enemy can touch it. It depends for its manifestation on earth upon an appropriate vehicle, and the first condition necessary in that vehicle is that it shall be a *united whole.* The Theosophical Society is an ideal power

for good diffused over the whole world, but it requires material conditions, and the most important of these is a material centre, from which and to which the efferent and afferent forces shall circulate. This is a condition of the life of all organizations, and of all organisms, and The Theosophical Society is both; it is an organization on the material plane, an organism on the spiritual. A common centre, therefore, is as necessary for spiritual as for physical reasons.

ADYAR is a principle and a symbol, as well as a locality. ADYAR is the name which means on the material plane the Headquarters of an international, or, more properly speaking, world-wide Society of persons who have common aims and objects, and are imbued with a common spirit. It means on the supra-physical plane a centre of life and energy, the point to and from which the currents run between the ideal and the material. Every loyal Fellow has in his heart a little ADYAR, for he has in him a spark of the spiritual fire which the name typifies. ADYAR is the symbol of our unity as a Society, and so long as it exists in the hearts of its Fellows the powers of the enemy can never prevail against The Theosophical Society.

Applied Theosophy is surely a possibility; it consists of the moral influence brought to bear upon the practical evils of life by the exertions of individual Fellows who have behind them, severally and collectively, the spiritual power created by unity of purpose, of ideas, and of loyalty to the truth; a power for good of which the terrestrial Adyar is the physical centre and Headquarters; while the spiritual ADYAR is the channel by means of which powerful influences from a higher sphere, unseen but not unfelt, enter The Society through the hearts of each and all of its Fellows, thence to be outpoured upon the whole world.

SUMANORAMAṆĪ

A COMMENTARY ON THE MEGHASANDEŚA BY PARAMEŚVARA

By Dr. C. Kunhan Raja

Many commentaries on the *Meghasandeśa* are available in print. This commentary by Parameśvara is known only from a brief description of it in the *Catalogue* of the Palace Library in Trivandrum under No. 1875 in Vol. VIII (P. 3020-21). I give some account of it from a transcript of it in my possession. I have been able to examine only the commentary for the first *Sarga*. There are four verses in the beginning, and they are given in the catalogue. In the third verse the name is given as follows:

अथ च विबुधोपभोग्या सुमनोरमणीयमद्भुता जयति ।

The commentary contains criticisms of Pūrṇasarasvati's *Vidyullatā*. I give the following passages from the commentary on the first verse:

I. सुमनोरमणी—कश्चित्तु ग्रन्थनिवेशलिप्सया कश्चिदित्येतावतैव जीवंपरमात्मनोरैक्याभिधानरूपं मङ्गलाचरणरूपमातिष्ठते । विद्युल्लता—परब्रह्मवाचिना ककारेण चित्तसाक्षिज्ञानमात्रस्वलक्षणजीवप्रतिपादकेन चिच्छब्देन च समानाधिकृताभ्यां जीवेश्वरैक्यमशेषपुरुषार्थमौलिभूतमनुसन्दधानः ।

II. सुमनोरमणी—ये तु कान्ताविरह एवास्य शापविषय इत्याहुः । विद्युल्लता—अन्यथा तद्विरहविषयस्यानुपपत्तेः शापस्य ।

III. सुमनोरमणी—यत् पुनर्भर्तृपदनिक्षेपस्य प्रयोजनमुक्तं भर्तुरिति निग्रहान्तरेऽपि शक्तस्यैतावता क्रोधनिवृत्तिर्महान् लाभ इति द्योत्यते इति ।

विद्युल्लता—भर्तुरिति, निग्रहान्तरेऽपि शक्तस्य एतावता क्रोधनिवृत्तिर्महालाभः, अप्रतिविधेयत्वादिति द्योत्यते ।

IV. सुमनोरमणी—यच्चानभिहितानां यक्षनामविशेषादीनां अनभिधाने कारणमुक्तं रसानुपयोगादिति । विद्युल्लता—कश्चिदिति सामान्यनिर्देशो रसा संरम्भितया कवेस्तदनुपयुक्तयक्षविशेषप्रतिपादने तात्पर्याभावं ध्वनयति ।

The name of the author is contained in the concluding verse of the commentary which runs:

कौमारिलाचार्यवरस्य नाम्ना वृत्तेन मूर्त्यापि च शङ्करस्य ।
शिष्येण सृष्टा परमेश्वरेण व्याख्येयमेनां विमृशन्तु सन्तः ॥

In the Payyūr family in Malabar there have been three Paramesvaras, well known now through their works. Paramesvara, son of Ṛṣi and Gaurī and disciple of S'aṅkara, wrote *Svaditaṅkaraṇī* on the *Nyāyakaṇikā*. His grandson Parames'vara (also the son of a Ṛṣi) wrote commentaries on the *Tattvabindu* of Vācaspati Mis'ra (called *Tattvavibhāvanā*), on the *Nītitattvāvirbhāva* of Cidānanda, and on the *Vibhramaviveka* and *Sphoṭasiddhi* of Maṇḍana Mis'ra (the latter is called the *Gopālikā*). His grandson Paramesvara (also son of Ṛṣi) wrote the *Mīmāṃsāsūtrārthasaṅgraha* and the Ṭippaṇī on the *Kās'ikā* of Sucarita Mis'ra. The above colophon may be compared with the following colophons in *Svaditaṅkaraṇī*:

१. इति श्रीमदृषिगौरीनन्दन-श्रीभवदासपितृव्य-श्रीमच्छङ्करपूज्यपादशिष्य परमेश्वरकृतौ स्वदितंकरण्यां तृतीयः श्लोकः ।

२. श्रीमच्छङ्करपूज्यस्य शिष्येण + + + + + + तेनेयं व्याक्रिया कृता ॥

Uddaṇḍa speaks very highly of a Parames'vara, perhaps the second of the above three. These Parames'varas must have

lived in the fourteenth and beginning of the fifteenth centuries. If the author of this commentary on the *Meghasandes'a* is identical with the author of the *Svaḍitaṅkaraṇī*, then the date of Pūrṇasarasvati must be before the middle of the fourteenth century. But Pūrṇasarasvati has been generally understood to refer to Mallinātha's commentary and Mallinātha belongs to early fifteenth century. In fact, Pūrṇasarasvati shows no evidence of having known the commentary of Mallinātha. On the other hand, there is evidence to show that he has not seen that commentary. Parames'vara, the commentator must be put to the middle of the fourteenth century and Pūrṇasarasvati must be put to at least as early as 1300 A.D. For the date of Uddaṇḍa and of the Payyūr Bhaṭṭas, one may see the Introduction to my edition of *Mayūrasandes'a* in the Poona Oriental Series. There is room for further investigation, regarding these commentaries.

VĪRAS'IṀHAGAṆAKA

BY K. MADHAVA KRISHNA SARMA, M.O.L.

Bikaner

JYOTIṢARĀJA. Vīrasiṁhagaṇaka, son of Kās'irāja, son of Bopadeva, son of S'rīkṛṣṇadeva, was a great astronomer patronized by Maharaja Anupsinghji of Bikaner. His mother was Bhāgīrathī and his elder brother Rāmacandra. He was of Vāsiṣṭhagotra and belonged to Kheṭa on the bank of the

Godāvarī in Mahārāṣṭra. He makes obeisance to Viṭṭhala and Moreśvara in his works. In one of these, namely, the *Camatkārasiddhi* there is reference to Mahammadarājyeṣṭa-śāka as 1549 (A.D. 1627). His father and an uncle named Ballāḷa were erudite astronomers under whom he appears to have studied. Aufrecht in his *Catalogus Catalogorum*, Part I, p. 595, notices only one of his works, namely, the *Granthālaṁkāra* which appears to be the last section of his *Āryasiddhāntatulyakaraṇa*. There is no reference to him in S. B. Dikshit's *History of Indian Astronomy*.

Five of his works are now preserved in the Anup Sanskrit Library, viz., the *Āryasiddhāntatulyakaraṇa*, the *Camatkāra-siddhi*, the *Anūpamahodadhi*, the *Kheṭaplava* and the *Strī-jātaka*.

In the *Āryasiddhāntatulyakaraṇa* he says[1] that he composed it in thirteen days when he was sixteen years old. S'aka 1555 (A.D. 1633) is taken here as Cakrabhrama. If this is the date of its composition, he was born in A.D. 1617. There are three MSS. of this in the Anup Sanskrit Library (Nos. 4321, 4324 and 4325).

Begins (No. 4321):

> श्रीमन्मोरेश्वरो जयति । अविघ्नमस्तु ॥
> श्रीराधाकरसंगृहीतकुसुमोत्थानन्दकण्ठावलि-
> यैः सत्केसरचन्दनागरुगणं बिभ्रच्च पीताम्बरम् ।

[1] स्वालोक्याखिलपूर्वशास्त्ररचनामार्याङ्कलेख्याधिका-
मानम्याजमथो गुरूंश्च हृदि वा जन्यष्टि वर्षे गते ।
वक्ष्ये विश्वदिनैरिहार्यकरणं सद्वृत्तचित्रं सतां
तुष्ट्यै चाल्पकमिष्टदं सुगणकः श्रीवीरसिंहाह्वयः ॥
श्रीशालिवाहनशकोऽर्थशराक्षचन्द्रैर्हीनोऽत्र संगतसमानिचयः प्रदिष्टः ।
चक्रभ्रमोऽथ तदरातिलवस्तु शेषाद्रच्मीष्टभावनदिनोच्चयसाधनं च ॥

गायन्सद्गुणवेणुना जलदरुक् सद्गोपगोसंवृतः
सन्मुक्तो जयति प्रसन्नवदनः श्रीगोपचूडामणिः ॥

यन्मूर्तिः शिवयोः फलं सुतपसोर्यच्छारदाधिष्ठितं
गुप्तं प्रेम मरुद्गणैरविरतं यत्सेवितं सिद्धये ।
यत्तत्त्वं निगमोदितं करुणया यत्कुञ्जरास्याकृति
बिभ्रत्तन्मम मानसे निवसतां मोरेश्वराख्यं महः ॥

Ends :

ज्योतिःप्रभेदगणितोदधिकर्णधारः
ख्यातः क्षितौ मुनिसरोवरराजहंसः ।
श्रीरामसद्गुरुतयोरुकथाश्रयः प्रा-
गासीद्वसिष्ठ इह तस्य कुलाद्रिशालात् ॥ १ ॥

दक्षिणेषु मरहट्टदेशके सर्वलोकबहुसौख्यकारके ।
गौतमीतटविराजिखेटसन्नाम्नि भूमिसुरधाम्नि सत्पुरे ॥ २ ॥

यशोदया स्नेहविभूषिता जने कुपूतनामारणकृद्व्रजस्तुतः ।
श्रीमान्स दामोदर उच्चगोत्रभृच्छ्रीकृष्णदेवोऽजनि भूसुरो वरः ॥ ३ ॥

तत्सुतो विविधगोलपारगो बोपदेव इति शास्त्रवित्सुधीः ।
यस्य नाम गुणधामकामनावाप्तिमिच्छति बुधः श्रुतेरनु ॥ ४ ॥

अपि काशिराजगणकस्तदात्मजो
भुवि नित्यभागवतचिन्तनादृतः ।
विधिवत् कलासु निखिलासु कोविदः
सुखमानदो जयति सत्क्षमाम्बुधिः ॥ ५ ॥

ज्योतिर्ज्ञानां तदनुगजनिश्चेति बल्लालनामा
ख्यातः कीर्त्या जगति सुकृती धर्मशास्त्राभिमानी ।
विद्वन्नम्यो गणकतिलकः पाण्डुरङ्गाश्रितः सत्-
काव्याभिज्ञः स जयति धनी सत्यवाङ्मत्पितृव्यः ॥ ६ ॥

श्रीमद्विष्णुपदारविन्दविगता मत्पूर्वगर्भावहा
सन्मोक्षा भवशङ्करार्तफलदा या पूजितेज्यामरैः ।
यन्नामस्मरणाद्विमोहमसकृत्प्राप्नोति नो मादृशः
सा भागीरथिका बभूव नितरां श्रीकाशिराजप्रिया ॥ ७ ॥

तत्सूनुरास्ते चतुरः कलावान्ममाग्रजो राजसभासु धीरः ।
सिद्धान्तवित्सद्गणिताभिवन्द्यः श्रीरामचन्द्रः सुजने सुशीलः ॥ ८ ॥

काशिराजतनयोऽपरः कृती दैवविज्जनतयातिपूजितः ।
वीरसिंह इति तेन निर्मितं ह्यार्यतुल्यकरणं सतां मुदे ॥ ९ ॥

आदौ चक्रभ्रमाख्यो ध्रुवविधिरुदितो मध्यखेटागमश्च
पञ्चाङ्गाख्यः कुजादिस्फुटखचरनयोऽथेष्टभावेऽथ बोधः ।
इन्दोर्भानोश्च पर्वाप्युदयलयविधिश्चेन्दुशृङ्गोन्नतिस्त-
द्युद्धं ताराग्रहैक्यं तदपमसमतेत्यार्यसिद्धान्ततुल्ये ॥ १० ॥

सद्भक्त्या पठति शतद्वयाधिवृत्तै-
र्यः श्रीमत्करणमिहार्यतुल्यसंज्ञम् ।
दीर्घायुः सधनकुलः सुखी स लोके
ख्यातः सत्सदसि च पूज्यतामुपैति ॥ ११ ॥

इत्थं श्रीमद्गणकतिलकः सद्गुरुः काशिराजो
वासिष्ठस्तत्तनुजनिरिहास्ते कविर्वीरसिंहः ।
तत्प्रोक्तेऽहोद्युचरकरणे चार्यसिद्धान्ततुल्ये
धीचित्रेऽस्मिन्विलसति भवालङ्कृतिश्चित्रपद्यैः ॥ १२ ॥

इति श्रीमज्जयति सकलगणकसार्वभौमश्रीकाशिराजदैवज्ञस्तत्तनयवीरसिंह-दैवज्ञविरचिते आर्यसिद्धान्ततुल्यकरणे ग्रंन्थालङ्कारः समाप्तः ॥ श्रीरस्तु ॥

From the colophon it is clear that it is only the last section that is called Granthālaṁkāra.

In the *Camatkārasiddhi* (MS. No. 4456) there is reference to Mahammadarājyeṣṭas'āka; and S'aka 1549 (A.D. 1627) has

been adopted in the calculation of Dhruvakas and Kṣepakas. This is mentioned as Granthas'aka on the top margin of the reverse of fol. 8. According to his statement in the *Ārya-siddhāntatulyakaraṇa* he would have been only ten years old in this S'aka.

The MS. begins:

श्रीगणेशाय नमः । अविघ्नमस्तु ॥
गुरुं काशिराजं प्रणम्यार्यतुष्ट्यै
लसत्कुम्भृन्महदाख्यस्य राज्येष्टशाकादलम् ।
चमत्कारसिद्धि हि तिथ्यादिखेट-
स्फुटां तनोम्यङ्कलेख्याल्पकां वीरसिंहः कविः ॥

The most important of his works is the *Anūpamahodadhi* written, as the title shows, under the patronage of Maharaja Anupsinghji. This is available in six parts in the Anup Sanskrit Library. In the Ṛtunirṇaya section there is this statement:

शके १५३८ शुद्धिः २२ । ४८ । आश्विनोऽधिमासो जातः । ततः शके १५५७ शुद्धिः २३ । २ । भाद्रपदोऽधिको दृष्टः । ततः शके १५७६ शुद्धिः २३ । १६ । भाद्रपद एवाधिको दृष्टः । तदनु शके १५९५ प्रवर्तमाने शुद्धिः २३ । ३० । भाद्रपद एवाधिमासः सर्वैरनुभूत एव । ततोऽग्रे शके १६०३ शुद्धिः २१ । १ आश्विनमासोऽधिको भविष्यति ॥

From this it is clear that this was written between S'aka 1595 (A.D. 1673) and 1603 (A.D. 1681).

(1) Saṁjñātaraṅga—MS. No. 4294. In the beginning there is given a genealogy of the rulers of Bikaner. Fol. 4 b gives 1695 (A.D. 1638) as the Saṁvat of Maharaja Anupsinghji's birth.

(2) Sadvyaktagaṇitataraṅga—MSS. Nos. 4293 and 4302. The former is dated Saṁvat 1739 (A.D. 1682). The latter contains only two folia and is only a fragment.

(3) Avyaktagaṇitataraṅga—MSS. Nos. 4292 and 4295.

(4) Kālamānataraṅga—MSS. Nos. 4290 and 4297. The latter is dated Saṁvat 1739 (A.D. 1882) and was copied by Gopāla Gauḍa.

(5) Ṛtunirṇayataraṅga—Three MSS.—Nos. 4296, 4299 and 4301. The last is dated Saṁvat 1739 (A.D. 1682).

(6) Saptarṣicārataraṅga—MS. No. 4291.

At the end of each Taraṅga there is this colophon :

इति श्रीमत्सकलभूमण्डलसार्वभौमश्रीमदुमारमणचरणकमलभजनावाप्तसकलवैभवानुकृपानताखिलभूसुरस्वभुजार्जितलक्ष्मीधरस्वाश्रितकल्पवृक्षाखिलधर्ममूर्तिश्रीमन्महाराजाधिराजबीकानेरपुरराज्याधिकारी श्रीसूरसिंहात्मजकर्णसिंहमहाराजतनयाग्रगण्यसकलशास्त्रविशारदश्रीमन्महाराजानूपसिंहराज्ये सत्कृते श्रीमज्ज्यौतिषिराजवीरसिंहगणकभणिते महाशास्त्रेऽनूपमहोदधिसंज्ञके ज्योतिःप्रबन्धे० ॥

Of *Kheṭaplava* there are four MSS. in the Anup Sanskrit Library, Nos. 4384—87. The author says that he composed this in fifteen days when he was twelve years old. MS. No. 4385 was copied by Kāśīrāja and presented to Maharaja Anupsinghji in S'aka 1597 (A.D. 1675). It is not definitely known who this Kāśīrāja was. There are two astronomical instruments in the Library belonging to one Kāśīrāja and dated S'aka 1573 (A.D. 1651) and 1575 (A.D. 1653). In the last MS., *viz.* No. 4387 the scribe attributes the work to Kāśīrāja in the colophon, although the last verse of the work clearly mentions Vīrasiṁha as the author.

INSCRIPTIONS OF UTTARAMERŪR

By A. N. Krishna Aiyangar, M.A., L.T.

(Continued from p. 182 of Vol. VIII, part 4)

XI

173 of 1923

This sixth inscription of Rājarāja from the same Sundara-varadaperumal temple and engraved on the same north wall belongs to the seventeenth year of that monarch and records the gift of a perpetual lamp to the Paramasvāmi of the Koṅga-raiyar S'rīkovil by one Melakāla-uḍaiyān Poṛtalai Kāmāṇḍi to be maintained from the endowment of 96 sheep with the Sabhā of Arasāṇimaṅgalam.[1] In the usual language of the times the 96 sheep were to be considered as perpetual[2] and the endowment was to last as long as the sun and moon endured.[3]

The word *Nulampapāḍi* is incised twice—once before and once after the word Taḍigaipāḍi. The absence of the term Raṭṭapadi is self-explanatory as that part was conquered and annexed only after the 21st regnal year.

The inscription is incomplete as some letters seem to be missing. It is, however, noteworthy that the later provisions for similar dedicatory lamps being supervised by the *Perilamaiyār*[4] or the S'raddhāmantas[5] or the S'rīvaiṣṇavas[6]

[1] அரசாணி மங்கலத்தில் சபையார் வசம் விட்ட.
[2] சாவா மூவாப் பேராடாக.
[3] சந்திராதித்தவர.
[4] 163 of 1923.
[5] 164 of 1923.
[6] 165 of 1923.

mentioned in the inscriptions of Rājarāja himself from the year Twenty-one onwards, do not find a place in this inscription. Further the fact that the *Sabhā* of *Aras'āṇimaṅgalam* was in charge of the herd of sheep mentioned in the endowment may also partly account for the omission.

There are two sets of estampages for this inscription. The first part consists of two lines and is 7 inches wide. The second part, sixteen inches wide, has four complete lines running throughout and the fifth running only to about twelve inches from the left hand side. The second and the fourth lines have a hole each at the right side end which are represented by blank spaces in the impression.

173 of 1923

First Sheet

(1) [1]Svasti S'rī [||] Tiru magal pola Peru[2]nilaic celviyun[3]tanakke yurimai pūṇḍa maimanakkola Kāndalūrcalai

(2) Kaḷa maṛuttaruli Veṅgai[4]nāduṅ Kaṅgapāḍiyun[5] Nulampapāḍyuṃ Tadigai pādiyuṃ[6] Kollamuṃ Kaliṅgamu

[1] grantha *Svasti S'rī.*

[2] Read நிலைச்செல்வி.

[3] has grantha *nta.*

[4] Reads ணடு for நாடு.

[5] Reads புன்னுளம்ப

[6] After this, Nulampapāḍi is repeated in this inscription.

Second Sheet

(1) ṃ endisai pukaḷ Īḷamaṇḍalamuṇ! tiṇḍiral veṟṟit taṇḍāṟ koṇḍa tanneḷil vala ruḷi ullellā yāṇḍun toḷudakai vilaṅguṁ yāndei Ceḷiyarai

(2) tes'u koi [1]S'rī Kovi Rājarāja Rājakesari Varmmarkku yāṇḍu 17 āvatu[2] Kāliyūr koṭṭattu tan kūṟrattu Uttiramerūr [3]Catu(r)vedi

(3) maṅgalattu Koṅgariyar S'rī Koyil ninṟaruliya Param[4]asuvāmikku [5]Nu[6]ndā Vilakku vaccāna meḷ kāla uḍaiyān Poṟtāli Kāmāṇḍi

(4) Ivvilakku [7]Candradittava(ra) Āris'anmaṅgalattil sabhaiyār vas'am viṭṭa āḍu toṇṇūṟṟu āruṃ

(5) S'āvāmūvapperāḍu . . . [||].

(*To be continued*)

---

[1] grantha *S'rī* and *Rājarāja Rājakesari varma.*

[2] Reads in Tamil script மௗ ஆவது.

[3] grantha *Ca.*

[4] grantha *su* and reads ஸ-வாமிக்கு.

[5] Reads நுந்தா.

[6] grantha *nta.*

[7] grantha *Ca*; the impression reads as *caṃtrā* with an anusvāra in the middle and grantha *tra* at the end.

EDITORIAL

On account of a slight relaxation in the restrictions about the size of the Bulletin, it has been possible for us to add eighteen pages more to this issue, as compared with the last two issues of the previous volume. We are now entering on our ninth volume and it is a matter on which we feel gratified and justly proud that in spite of all difficulties, it has been possible for us to issue the Bulletin according to our schedule.

In this issue we are completing the *Acyutarāyābhyudaya*, and it is issued as a separate book now. In October of last year we had already issued a work called "The *Ātman*" by Mr. H. G. Narahari, M.A., M.Litt., on which he was awarded the Degree of Master of Letters by the Madras University. The *Rāgavibodha* of Somanātha, edited by the late Pandit S. Subrahmanya Sastri is ready for issue, and it appears now as a posthumous publication of that great scholar. He had left the press matter ready and he had also corrected the proofs of a small portion. There is a critical Introduction added to it, prepared by Dr. C. Kunhan Raja. The English translation of S'ārṅgadeva's *Saṅgītaratnākara* by Dr. C. Kunhan Raja will follow this publication without much delay.

We are grateful to the powers that guide our destinies for enabling us to carry on our literary activities unhampered in these critical days. Although the ninth year of this Bulletin opens under the same trying circumstances, we are hopeful that the tenth year will be inaugurated under happier conditions.

MANUSCRIPTS NOTES

TWO RARE COMMENTARIES ON THE KĀVYAPRAKĀS'A

By Vyākaraṇas'iromaṇi V. Krishnamacharya

(*Continued from p. 190*)

II

Kāvyaprakās'avivṛtisaṅgraha is by Nārāyaṇabhaṭṭa, son of Ratnākarabhaṭṭa and grandson of Nāthabhaṭṭa.

The description of the MS. is thus: Shelf No. 35. C. 51. Paper. 182 Foll. 10×4¼ inches. 16 lines in a page. Devanāgarī script. About 100 years Old. Injured. Approximately 8000 Granthas. Complete in 10 Ullāsas; but wants a few leaves in the middle.

Beginning:

नारायणपदद्वन्द्वपारायणपरायणः ।
नरं नारायणं नत्वा नाम्ना नारायणो नरः ॥
रघुनन्दनसम्रात्मा गोविन्दापन्नदर्शनः ।
काव्यप्रकाशविवृतिं संगृह्णाति नविस्तरम् ॥

ग्रन्थान्तरेषु कृतानि मङ्गलानि शिष्यशिक्षायै भूयशो निबध्नन्तीति समाचारः । इह तु मङ्गलं तन्निबन्धश्च युगपदेव । शिष्यशिक्षा तु दैवात् सिध्यतीत्यतिशय इत्याशयेनाह---ग्रन्थेति ।

End:

उपसंहरति—तदेत इति । एवंजातीयकाः एवंप्रकाराः । न पृथक् प्रतिपादनमर्हन्तीति 'न पृथक् प्रतिपादिताः' इति श्लोकान्त्यपादो व्याख्यातः । उक्तेष्वन्तःपतन्तीति संपूर्णं काव्यलक्षणमिति सूत्रपाठे च इति संपूर्णमि-

त्यादि तद्व्याख्यानम् । तेनालंकारदोषाकथनात् न्यूनं लक्षणं सूत्रकारेण कृतमिति न चोदनीयमित्यर्थः ।

सैषा प्रकाशसरणिः प्रदीपालोकदीपिता ।
ग्रन्थग्रन्थितमोभेत्त्री दृष्टिमद्भिरुपास्यताम् ॥
यदुन्मिषितमात्रेण भान्ति ब्रह्माण्डकोटयः ।
परमानन्दसंदोहः श्रीमान्नारायणोऽवतात् ॥
यन्मुखात् प्रथमं काव्यमुद्भूतं वेदलक्षणम् ।
चतुःपादं चतुर्वर्गफलं चतुरगोचरः ॥
श्रीगोविन्दगवीप्रभूतममृतं पीत्वा प्रबोधात्मकं
पीत्वा श्रीरघुनन्दनाननपुटप्रोद्गीर्णमर्थामृतम् ।
श्रीरत्नाकरसूनुना विरचितो नारायणेन स्फुटं-
व्याख्यानामृतसंग्रहो वितनुतां मोदं सतां वैवृतः ॥

Colophon :

इति श्रीनाथात्मजभट्टरत्नाकरसूनुभट्टनारायणविरचिते काव्यप्रकाशविवृतिसंग्रहे अर्थालंकारसंग्रहो नाम दशम उल्लासः ।

Some Colophons mention the author's grand-father as Nātha or Bhaṭṭanātha without the word S'rī.

This Commentary is also called Uddīpana in some of the colophons found in this manuscript. There is a vague reference in the Catalogus Catalogorum to a commentary by Nārāyaṇa without any distinctive information. It is not certain whether this author is meant thereby or a different one.

Nārāyaṇabhaṭṭa herein quotes the following authors :

1. *Vardhamāna*, the author of Gaṇaratnamahodadhi, 1140 A.D.

2. *Bhartṛhari*, the author of Vākyapadīya, 600 to 650 A.D. (These two references mentioned above are not useful in fixing the date of the author, as Vardhamāna and Hari belong to very remote periods).

3. *S'eṣa Kṛṣṇa*, the author of the Prakriyākaumudīprakās'a of the 16th Century A.D.[1]

4. *Bhāskara*, the commentator on the Kāvyaprakās'a, 15th Century A.D.[2]

5. *Caṇḍīdāsa*, the commentator on the Kāvyaprakās'a, 13th Century A.D.[3]

6. *Govinda*, the commentator on the Kāvyaprakās'a, called Pradīpa, 1490 A.D.[4]

From the references 3 to 6 mentioned above it is clear that our author Nārāyaṇabhaṭṭa was later than S'eṣa Kṛṣṇa 16th century A.D.

The second and last verses of the commentary say that Nārāyaṇabhaṭṭa was the pupil of Govinda and Raghunandana.[5]

[1] *Vide* the verse quoted from *Pr. K. Prakās'a.*

यदाहुः—रसालंकारयुक्तापि वाणी व्याकरणोज्झिता। श्वित्रोपहतगात्रेव न रञ्जयति सज्जनान् ॥ इति (Fol. 3*b*).

Vide also p. 51 of the Introduction to the Prakriyākaumudī. (Bombay Sans. Series No. 7[illegible]

[2] *Vide* the quotation :

भास्करस्तु पदानां स्वरूपतो ज्ञानस्यार्थस्मारकतेव etc. (Fol. 13*a*).

Vide also S. K. De's *History of Sanskrit Poetics*, Vol. I, p. 174.

[3] *Vide* the quotation :

यत्तु अन्त्यं स्वलक्षणं व्यक्तिमात्रं . . . चण्डीदासः, तन्न (Fol. 14*a*).

Vide also S. K. De's *History of Sanskrit Poetics*, Vol. I, p. 173.

[4] *Vide* quotation

अत्र गोविन्दपूज्यपादाः—उपदेशे तावत्प्राथम्यादिविचारणा ; न त्वतिदेशे, अतिदेशस्योपदेशोपजीवकत्वात् (Fol. 76*b*).

Vide also S. K. De's *History of Sanskrit Poetics*, Vol. I, p. 175.

[5] रघुनन्दननन्दात्मा गोविन्दापन्नदर्शनः ।
काव्यप्रकाशविवृतिं संगृह्णामि न विस्तरम् ॥
श्रीगोविन्दगवीप्रभूतममृतं पीत्वा प्रबोधात्मकं
पीत्वा श्रीरघुनन्दनाननपुटप्रोद्गीर्णमर्थामृतम् ।
श्रीरत्नाकरसूनुना विरचितो नारायणेन स्फुटं
व्याख्यानामृतसंग्रहो वितनुतां मोदं सतां वैधृतः ॥

Therefore our author Nārāyaṇabhaṭṭa was the pupil of Govinda (other than Govindaṭhakkura 1490 A.D.) and later than S'eṣa Kṛṣṇa of the 16th Century A.D.

The author's grandfather Nāthabhaṭṭa *or* Bhaṭṭanātha may be identified with the author of Ānandasundarīvyākhyā, (described in No. 4682 of the Tanjore Des. Catalogue, Vol. VIII) who should have belonged to a later period. Ghanas'yāma the author of the text *viz.* Ānandasundarī, is said to have been the minister of King Tukkoji of Tanjore in 1728 to 1735 A.D. Bhaṭṭanātha, the commentator on the said work should have been still later *i.e.* he should have belonged to at least the 2nd half of the 18th century A.D. In conclusion our author may be assigned to the last quarter of the 18th century A.D.

A RARE COMMENTARY ON THE NAIṢADHACARITA OF S'RĪ HARṢA

BY H. G. NARAHARI, M.A., M.LITT.

On the famous *Naiṣadhacarita* of S'rī Harṣa to which Indian tradition accords quite a covetable place along with the writings of Kālidāsa, Bhāravi, and Māgha, there are a number of commentaries that are available,[1] composed both before the time of Mallinātha and at a later date. I wish in this note to give a brief idea of the *siddhāñjana* of Nārāyaṇabhaṭṭa. It is a post-Mallinātha commentary on the *Naiṣadhacarita* and has so far remained unknown. Aufrecht and Krishnamacharya seem to know nothing about it. Nor does Mr. K. K. Handiqui who published a translation of the *Naiṣadhacarita* in 1934 and who appended to it extracts from eight unpublished commentaries on the work, show any

[1] Aufrecht (CC. I. 306 f.; II. 66 f., 208 *a*; III. 65) records over *twenty* commentaries. A more elaborate list is made by M. Krishnamacharya (*Classical Sanskrit Literature*, pp. 182 ff.)

knowledge of this gloss. The only known MS. of this commentary is, as far as I am aware, available in the Adyar Library, and bears the shelf-number XXX. L. 17. It is mentioned on p. 7 *b* of the Catalogue[1] of the Library published in 1926, and on p. 157 of the recent *Alphabetical Index of MSS.* in the Library. It is a fairly old palm-leaf manuscript, and is worm-eaten and heavily injured. It is written in Telugu in a good medium hand. The codex contains 336 folia, and there are 6-7 lines, on an average, in each folio. Even this rare manuscript is incomplete, and the commentary breaks off at the end of Canto III. For the portion available, the manuscript is complete, and this is indeed a redeeming feature of it. It has, however, to be acknowledged that, even in this fragment that is available, reconstruction of passages is often almost impossible, partly owing to the damage wrought by worms and partly owing to the indifference of the scribe while copying.

A transcript in Devanagari was recently made out of this palm-leaf manuscript, and this bears the shelf-number XXXVIII. F. 30. This extends to 1242 pages. Throughout this paper, my reference will be only to this transcript while citing passages from the commentary.

As was mentioned already, the name of the commentary is *siddhāñjana*. The full name of the author is Indrakanṭi Nārāyaṇabhaṭṭopādhyāya. This follows from the colophons of the commentary which run:[2]

इत्यशेषविशेषसंभाजनैकभाजनकस्याखिलविद्यापरायणस्य विद्वन्मणीन्द्रस्येन्द्रकण्टिनारायणभट्टोपाध्यायस्य कृतौ सिद्धाञ्जनसमाख्यायां नैषधीयचरितव्याख्यायां प्रथमः सर्गः ॥

इत्यशेषविशेष . . . . द्वितीयः सर्गः ॥

इत्यशेषविशेष . . . . तृतीयः सर्गः ॥

[1] The name of the commentator is wrongly given here as *Srīkanṭha-nārāyaṇabhaṭṭa*.

[2] Pp. 493 f., 783 f., and 1242.

The names of his parents are also known. *Gaurī* is his mother and *Liṅgā* his father. He belongs to the *Bahvṛcaśākhā* and to the *Kāśyapa gotra*. He seems to hail from the Telugu country:[1]

विस्पष्टेन्द्रसमानदृष्टिविभवं विद्वत्सु सर्वान्भवे
प्राप्तस्सन् ध्रुवचन्द्रकं द्युपपदेनोक्तः स चान्यैर्जनैः ।
गौरीगर्भसमुद्भवो गुणनिधेर्लिङ्गात्मजो बह्वृचः
कश्चित्काश्यपगोत्रभूर्जयति यो नारायणो विप्रराट् ॥
यत्पुत्रः खलु नैषधीं प्रचतितक्षीराम्बुधेरद्भुता-
भ्यन्तस्यार्थसमुद्भवप्रभुतया मन्थावनीभृद्भवन् ।
माहेशीन्विषमागसोत्सदकृतिव्याख्यातविख्यातकः
काण्डाख्यः किमु कीर्त्यतेऽखिलजनैर्देशे त्रिलिङ्गाभिधे ॥

The author seems to be a great scholar well versed in the various branches of learning. He has a lively consciousness of his own worth and speaks with no seeming reserve of the great value of his own commentary, especially in comparison with others composed before him:[2]

टीका मे नैषधीयविविधमतप्रचतुःषष्टिविद्यासमष्टि-
र्नो वेदो नापि शास्त्रं स्मृतिरपि न पुराणागमादिश्च नैव ।
यद्यप्येवं तथा पुस्तकरसिकचमत्कारकारीक्षितैषा
रज्जुस्थस्वर्णरत्नावलिरिव जगदाश्चर्यभूर्दुष्कराक्षैः ॥
कनकातिकनच्चिररत्नां सुचमरिवालविचित्रपुत्रचित्राम् ।
नृपतिर्विशदातपत्रशोभां प्रवेशकृत्ति तदन्तरं न भाष्यः ॥
माधुर्यसौगन्ध्यकटुत्वशैत्यान्यापाततः परनकमापिबन्ते ।
त्राती वक्तुमजधा वेत्ति न शर्म भोक्तुं व्यग्रस्तथैवारसिकाढ्यकाव्यम् ॥
किं मे बहूक्त्या चिरकालकाव्यव्युत्पत्तिसंपत्त्यसमप्रयासे ।
षडासनाद्याश्रितवानुपेत्य स्वशक्तिशतास्यचिः ॥

[1] P. 7; the verses are cited here as they are found in the original MS.
[2] Pp. 3-4, 7 f.

टीकासहस्रमिह सन्त्वधुनाथ वाग्मी
सोऽहं करोम्यथ च नैषधकाव्यटीकाम् ।
यन्नैतरेक्षणकृताखिलसंशयोत्थं
खेदं विधूय सुधियो सुखिनो भवेयु: ॥
आन्तनेच्छाखिलमहार्थमहार्थसाद्रौ यो नैषधीयचरिताख्यनिधि: प्रवृद्ध: ।
तत्साधनोद्यमजुषां विदुषां दशोऽहं सिद्धाञ्जनं बहुनिबन्धनविद्विधास्ते ॥
इतरबुधकृतीस्तूज्जीव्य तल्लङ्घनोत्थो
मम स भवतु कश्चिन्मत्कृतेश्चापि दोष: ।
निजगुरुयशसे च प्राज्ञशिष्यप्रकर्ष:
पितुरपि परिभाव: स्वात्मजादीप्सितश्च ॥
हन्तैतन्न हसन्त एव यदपि प्राज्ञा: पुरोभागिन:
कर्तेत्येतदमी हसन्ति सुजना: सर्वेषु देशेष्वपि ।
अन्यस्यास्य च तारतम्यकलनादेतद्गुणांशग्रहा-
त्किं भूयोऽत्र मम प्रयासगणनात्संतोषमेष्यन्ति ये ॥

In grammar, Nārāyaṇabhaṭṭa seems to be well-versed, and his equipment here seems to be such as to enable him to compose a work called *Pāṇinīyasaraṇi*. It seems to be a metrical commentary on the sūtras of Pāṇini. The author refers to this other work of his in his commentary, and even cites a few verses from it :[1]

तथा चात्र अस्माकीनपाणिनीयसरणौ सङ्ग्रहकारिका:—

करणेऽर्थे(ऽ)धिकरणे वेतृस्त्रोर्घञि संज्ञया ।
प्रन्थोऽवतार: पुंस्येव विग्रहश्च हरे: क्रमात् ॥
केवलात्तरते ऋदोरप्यकर्तर्येनेन तु ।
समासे सुप्सुपादस्यावतरो हरविग्रह: ॥
न तु भावेऽन्यथाचेत्वविरुद्धस्यात्तु नैषधे ।
वामनस्य हि यच्चात्राध्याये प्रायोगिके स्फुटम् ॥
अपचायन्त्वपचय इति बाला: प्रयुञ्जते ।

[1] *Ibid.*, p. 53 f.

हस्तदाने चरे स्तेय इति भावे घञत्र्'वा ॥
प्रयुञ्जते तेऽवतरन्त्ववतार इति क्वचित् ।
स'न युक्तो हि भावे ऋदोरविल्यब्विधानत: ॥ इति ।

Among the earlier commentators mentioned in this commentary are *Vis'ves'vara* and *Mallinātha*. The latter is once referred to even by his popular name, *Peddibhaṭṭa*.[1]

The following are the citations in question :

१. . . . . . . जनपदात्तस्य राजन्यपत्यवत् इति वक्तव्यात्तस्य राजेत्यर्थे अप्रत्यय इति पेद्दिभट्टानुसारादुक्तम् ॥[2]

२. अत्र मल्लिनाथव्याख्याने 'पुरा पूर्वमित्युक्त्वा हरेरुदरे मृकण्डुसूनुना वीक्ष्यते' इति योजितम् ।[3] तन्न संगच्छते ॥

३. अत्र सुदतीनां जनस्य समूहस्येति विश्वेश्वरभट्टानां[4] व्याख्यानममूलत्वाच्चिन्त्यम ॥

Other citations, both of authors and works, are quite abundant in the commentary; but these are of no help in determining the date of the commentator. All these are either contemporaries of Mallinātha or even senior to him in age. As regards the date of *Indrakaṇṭi Nārāyaṇabhaṭṭa*, we can hence say no more than that he is later than Mallinātha whom he refers to and criticizes in his commentary. Since Mallinātha is known to have lived about the beginning of the 15th century A.D., this date will be the *terminus a quo* for the date of our commentator.

[1] According to a popular story current among pandits in the South, this is an *alias* of Mallinātha. According to M. Krishnamacharya (*Classical Sanskrit Literature*, p. 120), Peddibhaṭṭa is the name of one of the sons of Mallinātha. But no Peddibhaṭṭa is known to have commented on the *Naiṣadha*. Moreover, I have been able to trace the reference here to Peddibhaṭṭa in Mallinātha's commentary on the *Naiṣadha*.

[2] P. 417; cf. *Naiṣadhacarita* with Mallinātha's commentary, Ed. by Jivananda Vidyasagara, Calcutta, 1875, p. 47.

[3] P. 722; Cf. *Ibid.*, p. 96.

[4] P. 685; this commentator is earlier than Mallinātha who cites him (Aufrecht, *op. cit.*, I. 307 *a*.)

REVIEWS

Dhūrtākhyāna of Śri Haribhadrasūri, edited by Sri Jina Vijaya Muni, Singhi Jain Series No. 19, Bharatiya Vidya Bhavaṇ, Bombay; 1944. Price Rs. 5-8-0.

The Series in which the present book is published has been founded by Sriman Bahadur Singhji Singhi, a wealthy land-lord and business man, a devout Jain, a great lover, servant and patron of letters and a noble benefactor of humanity, in memory of his father Sri Balchandji Singhi of Calcutta, who earned and conserved wealth through his labours and who himself wanted to encourage researches into and publication of Jain literatures. The editor is an eminent Jain scholar, now Director of the Bharatiya Vidya Bhavan of Bombay, who has a wealth of research to his credit, and who has earned an international reputation through the width and depth of his scholarship and through the volume and weight of contribution to scholarship. Sriman Bahadur Singhji Singhi, the patron of the Series has shown himself, through his life, the full realization of Kālidāsa's ideal of a great man:

ज्ञाने मौनं क्षमा शक्तौ त्यागे श्लाघाविपर्ययः ।
गुणा गुणानुबन्धित्वात्तस्य सप्रसवा इव ॥

The author of the work, Haribhadrasūri, belonged to the ninth century. As the editor says, "he is one of the most fertile authors in Jain Literature as regards not only the number of the works he wrote, but also the diversity of the subjects he treated." (p. XX). He is credited with being the author of 1400 works, according to tradition which goes back to even two centuries after his time, as traceable. He wrote both in Prakrit and in Sanskrit; in prose and in verse.

The book opens with a small account of the founding of the Series, a brief Preface, where the history of the edition of the work

is given, and a scholarly account of the life and works of Haribhadrasūri, all by the editor. This is followed by a critical study of the work by Dr. A. N. Upadhye, the well-known Prakrit scholar. Then the text is given in its original Prakrit form, followed by the Sanskrit rendering of *Saṅghatilaka* and an old Gujarati rendering. The original text is in the form of verses and so is the Sanskrit rendering; the Gujarati version is in prose. There is also an index of Proper names appearing in the text.

As the Title of the work indicates, it is the story of a gang of five chieftains of rogues (*dhūrtas*). I give below the introduction to the main story. Adjacent to Ujjayinī, there was a park. There arrived hundreds of confirmed rogues who had acquired specific proficiency in the trick of their trade. They had five leaders, one of whom was a woman. Every one of them had five hundred cheats as their retinue. During the height of the rainy season, all the rogues, shivering and hungry, began to deliberate as to who would give them a feast. The foremost chief among them suggested that every one should talk about what one had heard or experienced. He who proves it to be incredible should give the feast to all; but he who confirms the same by quoting parallels from scriptures like the *Purāṇas* will be left free.

Then each of the five rogue-chieftains narrates a story recording his own experience, full of impossibilities, and the events are shown to be credible by quoting parallels from the *Purāṇas*. I give a small portion of one such narrative: "As I was travelling with a gourd-kettle and umbrella in hand, a mad wild-elephant rushed at me like a moving mountain. I saw no shelter and escape. So I lept into the gourd-kettle. The elephant followed me into the gourd-kettle, where I deceived it by hide-and-seek for six months." The parallel quoted to prove that this is credible is as follows: "Viṣṇu was practising penance on the bed of the ocean. The lotus-seated Brahman, with staff and gourd in hand, came out of the navel, but the lotus was caught and stuck there." Many such incidents are cited from the *Purāṇas*, as parallels for the impossible events contained in the narrations of the rogue-chieftains.

It is not necessary for me to specially state that the whole trend of the book is to show the incredibility of the *Purāṇas*; and in this way, the purpose is to draw people away from the orthodox Vedic religion and to attract them to the rational Jainism. To put it plainly and bluntly, the whole book is a vilification of Hindu religious thoughts and beliefs. The implication is that the only parallel for the *Purāṇas* are the narrations of the rogues.

One wonders what would have happened if such a book had been written and published in the present age. What agitations would have resulted? How many protest meetings would have been held? What attempts would have been made to get the work proscribed and the copies forfeited to the State? Will not attempts be made to get the penal laws of the State set in motion?

Miss Mayo's *Mother India* twenty years ago and Beverley Nicholas' *Verdict on India* at present have created a great uproar in the country. We have been reading about proscribing, by a Provincial Government, of portions of a book in recent times. Religious conflicts and the unpleasantness produced thereby are every day happenings in our modern age. If an English version of the present book could be put on the cheap market and brought to the notice of the public, there may be some sensation.

But the work was written under conditions that prevailed in ancient India, conditions quite different from what obtain at present. In those days people were made of sterner stuff; they could not be shaken by such mild breezes. They kept steady even in storms. The stability and permanence of Hindu culture depended in those days, not by keeping it safe from wind and rain, not by putting up props, but through its own inherent strength. The leaders of Hindu thought, the defenders of Hindu faith, the followers of Hindu culture—all of them were absolutely confident of the inborn power of the civilization of the country. Such exhibitions of opposition to the main Indian trend of thought gave perhaps some amusement to the Hindus; some even took them as welcome occasions for self-examination.

The orthodox followers of Vedic thought were always in a majority in India, both numerically and in point of power and influence. But they did not resort to suppression of opposite views, however strongly expressed and however unpleasant, for the maintenance of their position. They had inborn strength, complete confidence in that strength and an indomitable fearlessness about the attack of others. They could afford to be tolerant; they could afford to have a sense of humour also. It is this greatness in the national traits of ancient Indians that preserved such a wealth of literature designed and propagated against the main religion of the country.

There are some men in eminent positions in modern times who try to indulge in mud-slinging against ancient Indian thought. If such works could be placed in their hands, they could at least say something that will be effective. Ancient Indian culture is judged by a few passages in the *Manusmṛti*, which are interpreted to mean that the laws of ancient India, both civil and penal, were drawn from the borderlands of barbarianism. The preservation of books like the one under review is evidence for another side in the picture.

The work shows how modern the thought of ancient India could be. It is a pity that such a refreshing literature is not accessible to the average Indian, since it is available only in Prakrit and Sanskrit. The attack is good humoured; there is no deliberate attempt to distort or disfigure. Even the intended victim is provoked to laughter, through the innocence of the attack. There is no rancour; there is no vituperation. It does not corrupt the caricaturist; nor does it hurt the victim. Even in ridiculing there is a touch of gentlemanliness, a sort of good taste and decorum. Hindus of ancient India enjoyed it; there is no reason why it should make modern Indians lose their temper.

As a matter of fact, the mutual attacks by different schools of Vedic thoughts among themselves are not of a milder nature than what is contained in these Jain presentation of Hindu *Purāṇas*. Neither Hindu religion nor Hindu culture suffered on account of

the opposition from the Jains. On the other hand, it gave variety within Indian civilization. Jainism enriched Sanskrit and Prakrit Literature. In the field of poetry and drama, of grammar and literary criticism, and of Logic, India owes much to Jainism. Such literature as is represented by the present book never led to religious feuds nor to civil wars. The book under review does not reveal any "rotten state of affairs" in ancient Indian cultural life; it simply reveals the greatness and nobility of the leaders of thought who tolerated opposition.

The book is well edited and brings credit both to the editor and to the Institute that has undertaken the publication. The patronage of the founder of the Series is well justified by the publication.

EDITOR

Prof. K. Sundararama Aiyar: His Life and Works, by Dewan Bahadur K. S. Ramaswami Sastri, B.A., B.L., Vani Vilas Press, Srirangam, 1944. With a Foreword by Sachivottama Sir C. P. Ramaswami Aiyar. Price Rs. 4.

Prof. Sundararaman, an erudite scholar of deep and varied learning, a notable teacher whose personality moulded the character of many an important South Indian that has played or is playing a prominent part in the life of the nation, besides giving a characteristic turn to their intellectual growth, a powerful personality who impressed himself on all those he came across him, a well-known author and writer on mauy important subjects and problems, an orthodox Hindu who preached the principles of his religion through living it rather than talking about it, a modest and retired soul whose presence was felt even where his person has never been and will be felt in as real a way even after his physical existence has ceased—this great Prof. Sundararaman has found a worthy biographer in his equally great son, Dewan Bahadur K. S. Ramaswami Sastri.

The biographer grew up not merely as a child of the home, but also as a disciple of the father-teacher. The training that he

received both under his father and as a Judicial Officer, along with the close acquaintance he developed through natural rights as a son, has made him the most appropriate biographer of the illustrious Professor. He has not missed a detail that takes away anything from the clarity of the picture drawn in the able biography; at the same time the judicious selection has given the picture a clear cut individuality, without allowing a mass of details to bring down the picture into a commonplace, making the narration a monotonous and tedious chronicle.

The book opens with a Foreword by Sachivottama Sir C. P. Ramaswami Aiyar, Dewan of Travancore, who knew the Professor very intimately in his prescriptive rights. In this Foreword Sachivottama draws a very clear picture of the personality of the Professor and it forms a fitting introduction to the book itself and the detailed picture of the professor. The main book contains eight chapters. In the first chapter, the author dilates on the responsibilities of a biographer and on the difference between the fit and the unfit subject for a biography and the right and the wrong methods of writing a biography, giving copious extracts (I must confess a little unnecessarily protracted) from Benson. However diffident Dewan Bahadur Sastriyar might have been when he started the great undertaking, the actual success of his performance should have persuaded him to drop that apologetic Introduction, at least to cut it shorter.

The life and career of the Professor are given in detail in the next chapter extending over about eighty pages and a general estimate of the "man and the teacher" is the content of the next chapter, where, by the way, the views of many persons, as recorded in letters and in contributions to periodicals, are also given profusely. After dealing with contemporary life and thought and the part played by the professor in contemporary life, in the fourth chapter, extracts from his letters are given in the fifth. A man is best revealed in his letters, written with no thought of their turning out to be a permanent record; and, as such, a writer is far less self-conscious in his letters than in articles and books, which, the writer

knows, are meant for a wider audience. The next chapter gives an account of four great works written by him and the seventh chapter deals with his miscellaneous writings. The last chapter describes what the biographer considers to be the conspicuous features in the character of the Professor. (This last chapter, styled " Conclusion," is unfortunately designated " Miscellaneous Writings " which is the heading of the previous chapter, on the tops of the pages.)

Professor Sundararaman was born of a middle class Brahmin Family with very orthodox views and equally orthodox ways of life. His grand-father was a Government Servant, starting as a clerk in the District Collectorate and rising to the position of Tahsildar. His father too started as a clerk and rose to the position of a Peishkar and then of a revenue inspector. Prof. Sundararaman was not born into an environment of opulence. After becoming a graduate, he entered life as a School Teacher. Later he became a Professor in the Colleges. He spent most of his time as a teacher in the Kumbakonam College. From the point of the amount of salary he drew or the pension he enjoyed, it must be said that his financial position never changed in the whole of his life. But if wealth and opulence have other meanings than Bank balance, he was ever very rich and he never knew what poverty was.

As a teacher, he knew service in various parts of South India. From Trivandrum to Tellichery on the West Coast and from Rajamundry to Tinnevelley on the Eastern side, he migrated from place to place. He left his mark at every place where he served. He was everywhere the central point of some intellectual circle that was formed under his inspiration. He brought to the notice of others certain new and higher values in life. His students, his colleagues and the public of the place could not miss his presence and could never forget the impression made by him on their lives. He continued to stay in a place as firmly, even after he left the place.

He was never " boosted " by his contemporaries and admirers. He never practised and never tolerated humbug and cant. He was a light that did not require another light to show itself. He was

never a mere reflecting medium that shone only when there were other lights falling on it and that would dwindle into obscurity when the lights are extinguished. I have my own doubts regarding the number of present day students who know even the name of the great Professor who played such an important role in the education of South India; there may even be many among those who are now supposed to lead national movements who have not heard about him. But greatness is not measured by the number of "sure votes."

He lived at a time when the intellectual traditions in India were undergoing a tremendous change among the people. Although he belonged to an orthodox family, he did not have an early education along the orthodox lines. He was "just initiated" into the Vedas. In Tamil, his knowledge did not extend farther than ability to talk in that language. He did not even know the Devanagari alphabet. But environments could not conceal his inherent talents. He made up for these defects of his early education, in course of time. He developed a great love for Tamil literature; after his fiftieth year, he started the study of Sanskrit and became a great authority in Vedanta, Yoga and Dharma. He lived up to the advanced age of eighty-four: he kept up good health right through his long life. He worked incessantly; perhaps his turn-out every week was greater than the total turn-out of an average man in his whole life time.

He differed when he could not agree; he never compromised and deserted his principles. But he bore no malice against those from whom he differed. He realized that the world does not remain in a static state of inertia; but he knew that the world moved, and that movement meant change. He never preached orthodoxy which he himself violated in his own private life as cases of *āpaddharma*. It is the harmony between the private life and the public life, the unity between the *in* and the *out* of the man, that kept him aloft far above his contemporaries.

I am not one of those fortunate persons who knew the Professor or who was known to him. I have only heard about him,

He took up residence in Madras at a time when I had finished my Honours courses in the University and before I settled down in Madras as a teacher in the University. But I happen to be a personal friend of his son, the biographer. We have sometimes appeared on the same platform, always to differ on all points. He has been an active member, along with me, of the various University bodies for many years now, and I fear that we have not either spoken or voted on any issue on the same side. I enjoy the privilege of differing from the son and the biographer when I lost the privilege of knowing, and differing from, the great father.

At the present time, what is termed national movement is more of the nature of a whirl-wind than a steady, continuous progression. The dust and the dry leaves lifted up during the storm are later cast down on the earth as an obstacle in the path. Often the dry leaves catch fire and there is a conflagration ; but everything subsides as ashes. There is no steady glow and even distribution of heat. Dewan Bahadur Ramaswami Sastriyar has presented to the modern age the picture of a great soul who is a corrective to the evils of modern age. The book is a welcome addition to the rare biographies of persons who live and deserve to live even after their physical life has ended.

EDITOR

Panineeya Pradyotham, by I. C. Chakko, B.Sc. (London), B.A., A.R.S.M., A.R.C.S. (London), Volume I, with an Introduction by Dr. C. Kunhan Raja. Edited by Joseph Mundasseri, The Mangalodayam Ltd., Trichur, 1944. Price Rs. 6.

The number of loan-words from Sanskrit in the Malayalam language is so great that a general knowledge of Sanskrit is quite necessary for those who want to write correct Malayalam. As a result of this close connection between the two languages the Malayalam literature had, for a long time, been considered as the monopoly of Sanskrit scholars. But with the spread of English education there grew up a large number of men with

new ideas and with the urge to express them in their own language. Due to their ignorance of Sanskrit they had to coin new words on the analogy of loan-words already existing in the language, without considering whether those new forms would be acceptable to the Sanskrit scholars also. This flood of incorrect Sanskrit words into the language opened the eyes of scholars to the necessity of explaining the essentials of Sanskrit grammar in the Malayalam language itself. Many unsuccessful attempts have been made in this direction during the last fifty years. The book under review is an attempt to meet this necessity by a new approach to the problem.

This is only the first volume. It begins with a detailed explanation of the different devices adopted by Pāṇini to achieve brevity in his work. The definitions of technical terms, the rules of interpretation and the use of इत् are explained in detail. Then follow the rules of *sandhi* and other allied subjects like cerebralization and reduplication. The second half of the volume deals with the *Kṛt*-terminations, and it ends with a section on Participles. The second volume is to contain mainly the *Taddhita*-terminations, the feminine suffixes and the compounds. The *Sūtrapāṭha*, the *Dhātupāṭha* and the various Indexes will appear in the third volume. The detailed study of the *Kṛt* and *Taddhita* terminations and the compounds, and the omission of chapters on declension and conjugation show that the author knows the real requirements of the Malayalam writers.

The Sūtras of Pāṇini are here arranged on a subject basis, keeping at the same time the original context of the sūtras clear so as to minimize the effort of understanding them. The credit of this new arrangement goes entirely to the author, though it is clear that he has been influenced by the *Laghupāṇinīya* of the late A. R. Rajarajavarmā. A knowledge of Comparative Philology has given him sufficient width of outlook, and at times he explains the philological views along with those of Pāṇini. Bold and critical, he does not belong to the orthodox school of Nāgoji Bhaṭṭa to whom whatever is not found in the *Mahābhāṣya* is necessarily

wrong. He takes the neuter रु in मतुवसो रु संबुद्धौ छन्दसि। (VIII-3-1) as different from the masculine रु in ससजुषो रुः (VIII-2-66) following the *Laghupāṇinīya*, though this is against the view of Patañjali. Again the word भूवादि is explained as "beginning with भू" (Page 17) and it is used throughout in the sense of भ्वादि. Though this kind of *sandhi* is quite common in the Malayalam language, it is not possible in Sanskrit, and hence we find Patañjali trying to explain the word भूवादयः (in 1-3-1) with the help of two roots भू and वा after a long discussion. Perhaps Mr. Chakko's authority for this is the *Prakriyāsarvasva* where Nārayaṇa Bhaṭṭa, when explaining the sūtra भूवादयो धातवः (1-3-1), says, "भ्वादय इति वाच्ये भूवादिशब्दस्य साधुत्वार्थं निपातनम् ।"

In the Preface (Page IX) the author says that he has not seen any answer to the question how the declensional terminations can come to those stems which get the feminine suffix by the sūtra ऊङुतः (IV-1-66) as they do not belong to the *Prātipadikas* and as they are neither ङ्यन्त nor आबन्त. But this question has been raised even by earlier writers and more than one answer has been given. The answer given in the *Mahābhāṣya* and accepted by Nāgojibhaṭṭa is—"उवर्णान्तादूङ् विधीयते । तत्रैकादेशः । एकादेशे कृते अन्तादिवद्भावात् प्रातिपदिकसंज्ञा भविष्यति ।" (IV-1-1). In *Prauḍhamanoramā* the question is answered, after a discussion, with the help of the axiom—प्रातिपदिकग्रहणे लिङ्गविशिष्टस्यापि ग्रहणम् ।. This answer is given even in the *Siddhāntakaumudī* (under the Sūtra पङ्गोश्च-IV-1-68).

Many intelligent questions are raised in the course of the explanation, though the scope of the work does not allow the author to discuss them all in detail. As a result of patient study and critical investigation he has mastered the subject very clearly, and presents it in an extremely lucid and simple style. There is no attempt at brevity. The large number of cross references given in the work will be of great help to the student. The book will be useful in making students capable of judging for themselves the correctness of Sanskrit words and will serve as an excellent introduction for those who want to specialize in Sanskrit grammar.

There is a long and scholarly Introduction by Dr. Kunhan Raja, in which, after tracing the development of Sanskrit grammar, he stresses on the importance of an intelligent study of Pāṇini not only as giving a proper understanding of the language, but also as making the mind keen and well disciplined..

Joseph Mundasseri, in his editorial Preface, points out the necessity of such a clearly written Sanskrit grammar in the Malayalam language.

The printing and get up of the book are excellent. The publishers are to be congratulated on having undertaken the publication of such an important work in these difficult times. Being a wartime publication the price is only moderate. We wait for the early publication of the other two volumes of the work.

K. KUNJUNNI RAJA

The Glory That Was Gūrjaradeśa, Part III, *The Imperial Gurjaras*, by K. M. Munshi, B.A., LL.B., President, Bharatiya Vidya Bhavan, Bombay, pp. xii, 284, 1944. Price Rs. 15.

The third volume of the series has now come as promised in the Introduction to the first volume of the above work published in 1943. The volume is advisedly termed as Imperial Gūrjaras for the reason that though the rulers dealt with belonged to different dynasties with different capitals they had certain common characteristics which justified their being grouped together. They were closely allied in blood and the spirit of adventure; they came from the same region of warlike clans; and the source of their power and inspiration as well as cultural foundations can be traced to the upsurgence of Gūrjaradeśa or modern Marwar under Hariścandra in A.D. 550, etc. The common bond of the social organization together with the *smṛtis*, sanctioning the varṇāśramadharma should be viewed in the light of the expression of the collective will of the people through the ages. Modern criticism of the varṇāśrama system overlooks this important factor and fails to appreciate this vast social synthesis as a soulless bundle of dry twigs (p. v).

The history of the Gūrjara country as developed in the volume under review is traced under four distinct stages: (1) 550 to 750 A.D. (2) A.D. 750 to 940; (3) & (4) 940 to 1300 A.D. the last stage witnessing the dissolution of the local dynasties before the onslaught of the Muhummadan armies led by Aibek and his successors. All that the wise statesmen of the thirteenth century could do was to postpone the evil day. The final fall came with the flight of the last ruler of Gujarat to the forests of the Deccan.

The foundation of the power of the Gūrjaras is to be found in the attempt of the indigenous people of Gūrjara organizing themselves about 500 A.D. By 550 A.D. the first king of Gūrjara merges from obscurity named Haricandra, a Brahmin. The varying fortunes of the dynasties of the region and the supremacy of Harṣa in the north and of Pulakesin II in the south should have brought the region of Gujarat as one of the bones of contention. In 642 A.D. Dadda II is seen as a feudatory of the Cālukya Emperor. The account of the Chinese traveller Yuan Chwang is a valuable record of the period. The first Empire saw its foundations truly laid from the time of Nāgabhaṭa who consolidated his position (A.D. 792) and defeated the Emperor of Kanouj. An engagement with the Rāṣṭrakūṭa Emperor was not as successful though it did not subdue Gūrjara power fully. But luck was with Nāgabhaṭa in the later years and the Emperors of the south declined in both vigour and power. When Nāgabhaṭa died in 834 A.D. his kingdom was the biggest in India. The greatest ruler of this dynasty was Mihira Bhoja called *The Great* (835 to 888 A.D.). He started his career by asserting his authority on provinces which had become independent. He is to be viewed as different from Bhoja of Dhārā to whom the author gives the title *The Magnificent*. The tabular statement of the feudatories of the first empire would show that the territories of Mihira Bhoja extended beyond the Indus in Sindh. The political unity of India lost since the days of Harṣa was for a time reasserted and steadied. Bhoja was known by the title of Ādivarāha as well. The great commentator on Manu, Medhātithi seems to have lived

during this period. Mr. Munshi holds that the dynamic elements in the commentary of Medhātithi and his other writings point to certain definite conclusions: "Dharma as reflected in Medhātithi is ambitious and challenging. The society for which he legislated was not only progressive but conscious of its strength and inspired by high political motive. These would point to Medātithi's close association with Mihira Bhoja" (p. 92). He further adds "The political tradition of the age of Mihira Bhoja was both progressive and aggressive on certain fundamental politico-socio-conceptions surprisingly modern in form, which shows the advanced stage of political theory and action of those times" (p. 93). The patronage to poets was a kingly privilege and Rājas'ekhara typifies the royal patronage by his description of the king-poet of the Imperial Gūrjaras. Mihira Bhoja represented the united imperial diadem of India saturated with living purāṇic traditions, and took the title of Ādivarāha a form of Viṣṇu the protector and as closely associated with the resuscitation of the earth.

The decline of the first empire of the Pratihāras was due to the revival of the Rāṣṭrakūṭa power and the overmighty power of the feudatories. But a new era was opened with the accession of Vākpati Muñja. His wars all around his dominions extended his empire in all directions till his defeat by Tailappa II of the later Cālukyas. Muñja was a great conqueror, builder and patron of letters. Mūlarāja of Gujarat though vanquished by Muñja assumed imperial titles on the death of the latter. He is characterized as generous beyond measure, brave, wise, who by timely submission and opportune aggression consolidated his small principality. He truly and well laid the foundations of modern Gujarat (p. 123).

The second empire had already started its career with Muñja but its acme was reached under Bhoja the Magnificent, for Muñja met with an untimely end though he had the genius to stabilize the power of the empire. Bhoja of Dhārā came to the throne in 1010 A.D. and was one of the most versatile kings of Indian history. He proved to be a great military leader and by 1019 A.D. had performed prodigies of valour and statesmanship. By then,

he had become the unquestioned master of an empire including modern Gujarat (p. 132). As the most powerful contemporary of of Mahmud of Ghazni successfully organized the effort to drive him away. The death of Mahmud in 1030 and the absence of further invasion gave the needed rest for organizing the adminis-tration. Bhoja had always to keep an eye on rebels and won the submission of the Gāṅgeya chief. His occupation of Kanouj established his claim to be the *saṃrāṭ* of India. The highest point of the military career of Bhoja is to be seen as the leader of the Confederacy in 1043 A.D. against the Muhammadans. As a patron of letters his name is a by-word. His magnificent works knew no geographical bounds. There was a temple of Sarasvatī at Dhārā which was probably a University. He has himself written books on a variety of subjects (p. 150). But the rise of Karṇa of Cedi and his alliance with Cālukyas under Someśvara Āhavamalla cracked the power of Bhoja and the second empire of Gūrjara tottered to ruin.

But Karṇa could not consolidate his position and was killed by Dussala. The third empire was therefore the result of the labours of Jayasiṃha (1096 to 1143 A.D.). The achievements of Jayasiṃha are summarized in pp. 160-161. Besides his great con-quests he was an equally great builder and promoter of learning. The Jain scholar Hemacandra came under his patronage and later on promoted the accession of Kumārapāla (1144-1174 A.D.) the last of the great and imperial Gūrjaras. By 1178 A.D. Muhammad of Ghuri had begun his incursions into India starting the course of the conquest of India by the forces of Islam. The analysis of Mr. Munshi as to the utter inability of the Indian rulers of the time to envisage the potential danger and to take proper pre-cautionary measures for the preservation of the state endangered by the presence of the Turkish power is striking. The presence of such a common danger should have united the country and even a divided household ought to have joined together. The reason cannot be lack of heroism. In the first instance, the sense of the unity and the sense to fight for a common cause and against

a common danger were absent. The feeling that Āryāvarta was a political unit was forgotten in the wars of accession and the creation of a nobility by the appointment of younger princes to independent power in local dependencies and the impossibility of ignoring the power of the nobles by any aspirant king who could not create a new nobility. The Gūrjara-power lost its hold on the Madhyades'a and its inability to meet the demands of the times was again due to three causes *e.g.* (1) the disintegration of the country by the warrior clans; (2) the power of the Western Cālukyas as a perpetual menace against the Madhyades'a and (3) the overwhelming and incessant nature of the raids of the Muhammadans. (pp. 163-4). These are again recapitulated in page 233:

"The collapse of North India therefore before Ghuri and Aibek was due to the irresistible energy which the invaders released; to the progressive localisation of sentiments in Gūrjarades'a which had grown apace after the break up of the First Empire; to the hopeless disintegration of the royal power by polygamy and the distribution of lands among members of the family reducing kingship to a nominal headship of interrelated overlords; to the unawareness of the Indian statesmen of the day to the condition prevailing and forces operating outside the boundaries of India; to the failure of the Indians to adjust their refined and humane culture to the needs of a sudden crisis in which unrelenting sternness was needed to match the savagery of the inrushing enemy, and most of all to the educative and cultural organisation of life being divorced from a national centre of political power."

Surely, Indian culture has withstood the test of time and invasions. Its vitality has not depended on political power alone. Political freedom disappeared but the life and culture of the country could still continue with fresh vitality. The author has modestly disclaimed to any pretensions. But his work, thought-provoking as it is, will give him an abiding place as a historian if he has not already gained it. We await with interest the other two volumes of the series.

A. N. KRISHNAN

Printed and published by C. Subbarayudu, at the Vasanta Press, Adyar, Madras.

CHELAS AND LAY-CHELAS

By H. P. Blavatsky

[With acknowledgments to the Editor of *The Theosophist*.]

A "Chela" is a person who has offered himself to a master as a pupil to learn practically the "hidden mysteries of nature and the psychical powers latent in man." The master who accepts him is called in India a Guru; and the real Guru is always an Adept in the Occult Science. A man of profound knowledge, exoteric and esoteric, especially the latter; and one who has brought his carnal nature under the subjection of the will; who has developed in himself both the power (Siddhi) to control the forces of Nature, and the capacity to probe her secrets by the help of the formerly latent but now active powers of his being—this is the real Guru. To offer oneself as a candidate for Chelaship is easy enough; to develop into an Adept the most difficult task any man could possibly undertake. There are scores of "natural-born" poets, mathematicians, mechanics, statesmen, etc., but a natural-born Adept is something practically impossible. For, though we do hear at very rare intervals of one who has an extraordinary innate capacity for the acquisition of Occult knowledge and power, yet even he has to pass the self-same tests and probations, and go through the self-same training as any less endowed fellow aspirant. In this matter it is most true that there is no royal road by which favourites may travel.

For centuries the selection of Chelas—outside the hereditary group within the Gon-pa (temple)—has been made by the Himalayan Mahatmas themselves from among the class—in Tibet, a considerable one as to number—of natural mystics. The only exceptions have been in the cases of western men

like Fludd, Thomas Vaughan, Paracelsus, Pico di Mirandolo, Count St. Germain, etc., whose temperamental affinity to this celestial science, more or less forced the distant Adepts to come into personal relations with them, and enabled them to get such small (or large) proportion of the whole truth as was possible under their social surroundings. From Book IV of *Kui-te*, Chapter on "The Laws of Upasanas," we learn that the qualifications expected in a Chela were :

1. Perfect physical health ;
2. Absolute mental and physical purity ;
3. Unselfishness of purpose ; universal charity ; pity for all animate beings ;
4. Truthfulness and unswerving faith in the law of Karma, independent of the intervention of any power in Nature—a law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies ;
5. A courage undaunted in every emergency, even by peril to life ;
6. An intuitional perception of one's being the vehicle of the manifested Avalokiteshvara or Divine Atma (Spirit) ;
7. Calm indifference for, but a just appreciation of, everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions.

Such, at the least, must have been the recommendations of one aspiring to perfect Chelaship. With the sole exception of the first, which in rare and exceptional cases might have been modified, each one of these points has been invariably insisted upon, and all must have been more or less developed in the inner nature by the Chela's *unhelped exertions*, before he could be actually "put to the test."

When the self-evolving ascetic—whether in, or outside, the active world—has placed himself, according to his natural capacity, above, hence made himself master of, his (1) Sharira, body ; (2) Indriya, senses ; (3) Dosha, faults ; (4) Dukha, pain ; and is

ready to become one with his Manas, mind, Buddhi, intellection or spiritual intelligence, and Atma, highest soul, *i.e.*, spirit; when he is ready for this, and, further, to recognise in Atma the highest ruler in the world of perceptions, and in the will, the highest executive energy (power)—then may he, under the time-honoured rules, be taken in hand by one of the Initiates. He may then be shown the mysterious path at whose further end is obtained the unerring discernment of Phala, or the fruits of causes produced, and given the means of reaching Apavarga—emancipation from the misery of repeated births, Pretya-bhava, in whose determination the ignorant has no hand.

A Lay-Chela is but a man of the world who affirms his desire to become wise in spiritual things. Virtually every member of the Theosophical Society who subscribes to the second of our three "Declared Objects" is such; for though not of the number of true Chelas, he has yet the possibility of becoming one, for he has stepped across the boundary-line which separated him from the Mahatmas, and has brought himself, as it were, under their notice. In joining the Society and binding himself to help along its work, he has pledged himself to act in some degree in concert with those Mahatmas, at whose behest the Society was organized, and under whose conditional protection it remains. The joining is, then, the introduction; all the rest depends entirely upon the member himself, and he need never expect the most distant approach to the "favour" of one of our Mahatmas or any other Mahatmas in the world—should the latter consent to become known—that has not been fully earned by personal merit. *The Mahatmas are the servants, not the arbiters, of the Law of Karma.* Lay-Chelaship confers no privilege upon anyone except that of working for merit under the observation of a Master. And whether that Master be or be not seen by the Chela makes no difference whatever as to the result; his good thoughts, words

and deeds will bear their fruits, his evil ones, theirs. To boast of Lay-Chelaship or make a parade of it, is the surest way to reduce the relationship with the Guru to a mere empty name, for it would be *prima facie* evidence of vanity and unfitness for further progress. And for years we have been teaching everywhere the maxim, "First deserve; then desire" intimacy with the Mahatmas.

Now there is a terrible law operative in Nature, one which cannot be altered, and whose operation clears up the apparent mystery of the selection of certain "Chelas" who have turned out sorry specimens of morality, these few years past. Does the reader recall the old proverb, "Let sleeping dogs lie"? There is a world of occult meaning in it. No man or woman knows his or her moral strength until it is *tried*. Thousands go through life very respectably, because they have never been put to the test. This is a truism doubtless, but it is most pertinent to the present case. One who undertakes to try for Chelaship by that very act rouses and lashes to desperation every sleeping passion of his animal nature. For this is the commencement of a struggle for mastery in which quarter is neither to be given nor taken. It is, once for all, "To be, or not to be"; to conquer means adeptship; to fail, an ignoble martyrdom; for to fall victim to lust, pride, avarice, vanity, selfishness, cowardice, or any other of the lower propensities, is indeed ignoble, if measured by the standard of true manhood. The Chela is not only called to face all the latent evil propensities of his nature, but, in addition, the momentum of maleficent forces accumulated by the community and nation to which he belongs. For he is an integral part of those aggregates, and what affects either the individual man or the group (town or nation) reacts the one upon the other.. And in this instance his struggle for goodness jars upon the whole body of badness in his environment, and draws its fury upon him. If he is content to go along with

his neighbours and be almost as they are—perhaps a little better or somewhat worse than the average—no one may give him a thought. But let it be known that he has been able to detect the hollow mockery of social life, its hypocrisy, selfishness, sensuality, cupidity, and other bad features, and has determined to lift himself up to a higher level, at once he is hated, and every bad, bigoted or malicious nature sends at him a current of opposing will-power. If he is innately strong he shakes it off, as the powerful swimmer dashes through the current that would bear a weaker one away. But in this moral battle, if the Chela has one single hidden blemish—do what he may, it *shall* and *will* be brought to light. The varnish of conventionalities with which civilisation overlays us all, must come off to the last coat, and the Inner Self, naked and without the slightest veil to conceal its reality, is exposed. The habits of society which hold men to a certain degree under moral restraint, and compel them to pay tribute to virtue by seeming to be good whether they are so or not—these habits are apt to be all forgotten, these restraints to be all broken through under the strain of Chelaship. He is now in an atmosphere of illusions—Maya. Vice puts on its most alluring face, and the tempting passions attract the inexperienced aspirant to the depths of psychic debasement. This is not a case like that depicted by a great artist, where Satan is seen playing a game of chess with a man upon the stake of his soul, while the latter's good Angel stands beside him to counsel and assist. For the strife is in this instance between the Chela's will and his carnal nature, and Karma forbids that any Angel or Guru should interfere until the result is known. With the vividness of poetic fancy Bulwer Lytton has idealised it for us in his *Zanoni*, a work which will ever be prized by the occultist; while in his ***Strange Story*** he has with equal power shown the black side of occult research and its deadly perils. Chelaship was

defined, the other day, by a Mahatma as a "psychic resolvent, which eats away all dross and leaves only the pure gold behind." If the candidate has the latent lust for money, or political chicanery, or materialistic scepticism, or vain display, or false speaking, or cruelty, or sensual gratification of any kind, the germ is almost sure to sprout; and so, on the other hand, as regards the noble qualities of human nature. The real man comes out. Is it not the height of folly, then, for anyone to leave the smooth path of commonplace life to scale the crags of Chelaship without some reasonable feeling of certainty that he has the right stuff in him? Well says the *Bible*: "Let him that standeth take heed lest he fall"—a text that would-be Chelas should consider well before they rush headlong into the fray! It would have been well for some of our Lay-Chelas if they had thought twice before defying the tests. *We call to mind several sad failures within a twelvemonth.* One went wrong in the head, recanted noble sentiments uttered but a few weeks previously, and became a member of a religion he had just scornfully and unanswerably proven false. A second became a defaulter and absconded with his employer's money—the latter also a Theosophist. A third gave himself up to gross debauchery, and confessed it, with ineffectual sobs and tears, to his chosen Guru. A fourth got entangled with a person of the other sex and fell out with his dearest and truest friends. A fifth showed signs of mental aberration and was brought into court upon charges of discreditable conduct. A sixth shot himself to escape the consequences of criminality, on the verge of detection! And so we might go on and on. All these were apparently sincere searchers after truth, and passed in the world for respectable persons. Externally, they were fairly eligible as candidates for Chelaship, as appearances go; but "within all was rottenness and dead men's bones." The world's varnish was so thick as to hide the absence of the true gold underneath; and

the "resolvent" doing its work, the candidate proved in each instance but a gilded figure of moral dross, from circumference to core.

In what precedes we have, of course, dealt but with the failures among Lay-Chelas; there have been partial successes, too, and these are passing gradually through the first stages of their probation. Some are making themselves useful to the Society and to the world in general by good example and precept. If they persist, well for them, well for us all; the odds are fearfully against them, but still "there is no *impossibility* to him who *wills*." The difficulties in Chelaship will never be less until human nature changes and a new order is evolved. St. Paul (*Rom.*, vii, 18, 19) might have had a Chela in mind when he said: "To will is present with me; but how to perform that which is good I find not. For the good I would I do not: but the evil which I would not, that I do." And in the wise *Kiratarjuniyam* of Bharavi it is written:

> The enemies which rise within the body,
> Hard to be overcome—the evil passions—
> Should manfully be fought; *who conquers these*
> *Is equal to the conqueror of worlds* (xi. 32).[1]

---

[1] The Sanskrit original of this verse is as follows:

जीयन्तां दुर्जया देहे रिपवश्चक्षुरादयः ।
जितेषु ननु लोकोऽयं तेषु कृत्स्नस्त्वया जितः ॥

H. P. B. herself did not know Sanskrit. It is therefore intriguing to see that she has, nevertheless, given a metrical translation of the verse, though there does not seem to have been any translation in English or other European language which could have been available to her. The only full translation of *Kiratarjuniya* available in any European language is the German translation of Carl Cappeller, published in the Harvard Oriental Series in 1912. This is too recent to have been available to H. P. B. whose passing was over twenty years earlier (8th May, 1891). There is also an earlier German tanslation which we owe to Dr. C. Schutz and which was published from Bielefeld in 1845; but this gives the translation only of the first two Cantos of the poem. The verse quoted is from Canto XI, and so could not have been the basis for the metrical translation in English.—G. S. M.

S'RUTIS, SVARAS AND GRĀMAS

BY DR. C. KUNHAN RAJA

IN Indian music there are twentytwo *S'rutis*, each higher than the previous. There are three such groups of twentytwo *S'rutis*, each group being higher than the previous. The groups are known by the terms *Mandra* (deep) *Sthāyi*, *Madhya* (middle), *Sathāyi* and *Tāra* (high) *Sthāyi*. A *S'ruti* is just a sound of a particular pitch. When this *S'ruti* is continued and forms a series of sounds in the same pitch, it is called a *Svara*; it is of the form of a resonance (*anuraṇana*) of a *S'ruti*. Although theoretically a *Svara* can develop from any of the twentytwo *S'rutis*, it is only on seven out of the twenty-two that a *Svara* is developed which is made use of in music. These *Svaras* are placed on the following *S'rutis* : 4, 7, 9, 13, 17, 20 and 22. There are these seven *Svaras* in each of the three *Sthāyis*. They are noted by the symbols Sa Ri Ga Ma Pa Dha Ni.

One has to find out the reasons for fixing the number of *S'rutis* as twentytwo and for developing the musical *Svaras* on these seven particular *S'rutis*. There are two such allocations of musical *Svaras* among the twentytwo *S'rutis*. The one given above is what is called the *Ṣadja Grāma*. If the fifth *Svara* is placed on the 16th instead of on the 17th *S'ruti*, that is called *Madhyama Grāma*. One has also to find out the principle for these two kinds of allocations.

If the three series of seven *Svaras* are represented as follows :

	4	7	9	13	17	20	22	
I.	Sa	Ri	Ga	Ma	Pa	Dha	Ni	Mandra
II.	*Sa*	*Ri*	*Ga*	*Ma*	*Pa*	*Dha*	*Ni*	Madhya
III.	**Sa**	**Ri**	**Ga**	**Ma**	**Pa**	**Dha**	**Ni**	Tāra

then, *Sa* is double Sa, and **Sa** is double *Sa* in point of vibration-frequency. If Sa has 256 vibrations per second, *Sa* has 512 and **Sa** 1024 vibrations per second. The *S'rutis* are divided into three groups of twenty two each in this way.

The reason is easy to understand. One can easily differentiate a 30 vibrations-per-second *S'ruti* from a 60 vibrations-per-second *S'ruti*; but he cannot differentiate so easily a 3000 vibrations-per-second *S'ruti* from a 3030 vibrations per second *S'ruti*, though the difference is 30 vibrations per second in both the cases. What determines the differentiation is not the actual interval, but the relative interval, the ratio between the two *S'rutis*. In the former it is 1 : 2, while in the latter it is 1 : 1·001. Taking 256 to be the vibration per second for Sa, the vibration of *Sa* must be 512 to get the ratio of 1 : 2. To keep up the same ratio between *Sa* and **Sa**, the rise must be not by another 256, but by double 256, *i.e.*, by 512, and **Sa** has consequently the value of 1024 and not 768

What was done first is to select four points in the series. which I will designate as Sa (256), *Sa* (512), **Sa** (1024) and the corresponding highest point in the series starting with **Sa**, which will be slightly below 2048. For our practical purposes, we need take only one such interval. Let us call the starting point of the first series as O and the final as A. This interval has to be divided into seven parts, and the seven *Svaras* have to be fixed on these points of division. If they are equally divided, then each *Svara* will be an exact reproduction of the other, and there will be no difference between one *Svara* and another. What determines the characteristic feature of a *Svara* is its interval from the lower *Svara*, and if the intervals are the same, no *Svara* has a character of its own. For melody, the intervals must be different, and as such, the seven divisions of the interval between O and A

should be unequal. For this purpose we must have a smaller unit to measure the intervals, and then divide the total interval O to A with unequal number of such units. It has already been found that the interval between *Sa* and **Sa** is double the interval between Sa and *Sa*, and that the next higher series starting with **Sa** is twice the interval between *Sa* and **Sa**. It was decided to subdivide the interval O to A into four parts more or less on the same ratio. If the interval is divided into four equal parts, the first must be divided again into a larger number of further subdivisions than the second, the second into a larger number than the third, and the fourth into a large number than the third. Normally, the division would have been into four and each division into seven, thus the whole interval being divided into seven *Svaras* and each *Svara* into four quarter-*Svaras*. There would have been 28 such units. This equal division is not suited for melody; further the differentiation of the *Svaras* requires that the same interval at an earlier stage be divided into a larger number of divisions than a later interval. Thus instead of:

	1	2	3	4	5	6	7		1	2	3	4	5	6	7
I.	Sa	Ri	Ga	Ma	Pa	Dha	Ni	II.	Sa	Ri	Ga	Ma	Pa	Dha	Ni
	1	2	3	4	5	6	7		1	2	3	4	5	6	7
III.	Sa	Ri	Ga	Ma	Pa	Dha	Ni	IV.	Sa	Ri	Ga	Ma	Pa	Dha	Ni

what the ancient Indians did was to divide the four divisions of the interval from O to A as:

	1	2	3	4	5	6	7		1	2	3	4	5	6
I.	Sa	Ri	Ga	Ma	Pa	Dha	Ni	II.	Sa	Ri	Ga	Ma	Pa	Dha
	1	2	3	4	5				1	2	3	4		
III.	Sa	Ri	Ga	Ma	Pa			IV.	Sa	Ri	Ga	Ma		

Here while the first division is subdivided into seven, the fourth is so subdivided only into four. Thus more or less

the same ratio is kept up here also, as between the three series starting with Sa, *Sa* and **Sa**. It will be noticed that the total division is into 22 and not 28. This is the principle of sub-dividing a series into twenty two parts; and we have correspondingly twenty two *S'rutis*. Having got 22 units, they could have divided the whole interval into seven parts as:

Part I (7 units) into 4 and 3, Part II (6 units) into 3 and 3, part III (5 units) into 3 and 2 and kept the last part as a single one. This would have given the seven *Svaras*. Instead of such an arbitrary allocation, which, they might have found, did not satisfy the needs of melody, they resorted to another device. It would be noticed that the exact middle point of the interval from O to A would coincide with division 13 (7 of first and 6 of second divisions). This they fixed as the invariable point and called it *Madhyama* or middle. They started from O and put 7 divisions together, then marked out another 6 divisions. Thus, the points 7 and 13 were fixed. Then, instead of proceeding with the remaining 5 and 4 in the same ascending order, they started from the end and put 5 and 4 respectively downward from the top. Thus the point 17 (5 below the last) was also fixed. 4 points below this, namely, 13 had already been fixed as *Madhyama*. In this way they had the following points:

7 13 17 22.

instead of 7, 13 18 22 in the natural ascending order. Then they started again upwards from the middle and fixed first 7 units and then 6 units as the second half; and from the middle of the next higher series they fixed downwards 5 and 4 units respectively (*i.e.*, from point 9 downwards). This gave the division:

9 13 (M) 16 22 4 5

When these two allocations were put together, they got the points:

4	7	9	13	16-17	22

There was only one more point that was needed. There is one division of 5 units remaining, namely, 17 to 22. This was conveniently divided into 3 and 2. The result was the division of 22 into 4, 3, 2, 4, 4, 3, 2. They gave the symbols Sa Ri Ga Ma Pa Dha Ni to these seven divisions. Ma is significant being the middle; Pa is the *Pañcama*, the fifth. The difficulty of Pa being at 17 when the allocation started from Sa and Pa being at 16 when the allocation started from Ma, remained and they called these as two *Grāmas*, *Ṣaḍja Grāma* and *Madhyama Grāma*. Really the division was complete only after both the allocations; yet two separate allocations were necessary retaining Pa at the allocation starting from Sa (17) and at the allocation starting from Ma (16).

If we start with Ga, *i.e.*, the end of the first division, and make two moves upwards with 7 and 6 *S'rutis* and then two moves downwards with 5 and 4 *S'rutis*, we get what is called the *Gāndhāra Grāma*. Thus in the *Grāmas*, what we do is not to start and proceed upwards from a particular *Svara*, Sa, Ga or Ma. We take the *Saptasvara* interval either from Sa to Ni, or from Ga to Ri or from Ma to Ga and then measure 7 and 6 *S'rutis* from the bottom upwards and 5 and 4 *S'rutis* from the top downwards and we have the skeleton of the Sa, Ga, or Ma *Grāma*. The numbers 7, 6, 5 and 4 I have already explained. This must have been the principle on which the 22 *S'rutis* were fixed and the 7 Svaras distributed among them under three *Grāmas*. It is purely a process of logic and abstract mathematics. The ratios of 1 : 2 : 4 between Ṣa, *Sa* and Sa can be only approximate and not accurate. In ancient

times the subjective training had advanced far beyond what we can even dream of in modern times and many things which only instruments can accomplish now, were accomplished by the aid of the bare sense-organs and the mind in those days. But the process of fixing the number of the *S'rutis* and the position of the *Svaras* and the division of the *Grāmas* were based on abstract calculations.

Note: The above Paper is based on a dream I had on the night of March 19th, Monday. That afternoon I started writing a Paper on the same subject in the University. They say that they now sing in the *Ṣaḍja Grāma* and that there are only three *Rāgas* that can be sung in the *Madhyama Grāma*. I wanted to show in the Paper that the present *Ṣaḍja Grāma* with its ratios of 1, $\frac{5}{4}$, $\frac{3}{2}$ and 2 for Sa, Ga, Pa and *Sa* does not correctly represent the *Ṣaḍja Grāma* of Bharata and that the *Ṣaḍja Grāma* of the present day is nearer to Bharata's *Madhyama Grāma* with Sa and Ga as *Vikṛtas*. I left off in the middle to make certain calculations regarding the ratios and decided to finish it the next day. The various modern interpretations of ancient *S'rutis*, *Svaras* and *Grāmas*, the Pythagorean computations and the actual measurements of the ratios of the *Svaras* only confused me, and certain remarks in modern books even made me sad. I naturally went to sleep with a very disturbed and depressed mind. At night I saw in my dream certain pictures where the *S'rutis*, the *Svara* allocations and the *Grāmas* were represented. I woke up and made a note of it. Now on the morning of the 20th when I write out the Paper based on the notes, the pictures have become very hazy. I do not know what my impression was when I made the notes. I have kept the notes and also all the papers on which I had to draw various charts to make the note intelligible. It worked out well, and I have the above explanation. I still clearly remember the 22 *S'rutis* as Sa to Ni, Sa to Dha, Sa to Pa and Sa to Ma. I also remember the two sets of *Svaras*, one starting from Sa upwards and from Ni downwards in one set, and from Ma upwards and from Ga downwards in the second, with the values of 7, 6, 5 and 4 *S'rutis* respectively in each of the two sets. I saw a picture and not letters and figures. Without that dream I would not have made the approach sketched in the above Paper.

VĪRAMITRODAYA

By K. Madhava Krishna Sarma, M.O.L.

Vīramitrodaya of Mitramis'ra is a well known encyclopaedia of Dharmas'āstra, being particularly of high authority in the Benares school of Hindu law. Prof. Kane says: "Excepting the Caturvargacintāmaṇi of Hemādri, this work is probably the largest known on dharmas'āstra" (History of Dharmas'āstra, I, 440). From the real extent of the work, described here for the first time, we may probably have to consider it the largest known work on Dharmas'āstra.

A full account of this important digest has not so far appeared anywhere, and parts of it now remain unknown to scholars. Aufrecht in his C. C. I, 595 and II, 226, notices only the sections of Dāyabhāga, Ācāra, Āhnika, Vyavahāra, S'ānti and Vrata. Prof. Kane (*ibid.*, p. 440 *et seq.*) Mentions only Vyavahāra, Paribhāṣā, Saṃskāra, Rājanītī, Āhnika, Pūjā, Tīrtha and Lakṣaṇa.

As mentioned in the Paribhāṣā section, the work consists of twenty-two Prakās'as, namely (1) Paribhāṣā, (2) Saṃskāra, (3) Āhnika, (4) Pūjā, (5) Pratiṣṭhā, (6) Rājadharma, (7) Vyavahāra, (8) S'uddhi, (9) S'rāddha, (10) Tīrtha, (11) Dāna, (12) Vrata, (13) Samaya, (14) Jyotis, (15) S'ānti, (16) Karmavipāka, (17) Cikitsā, (18) Prāyas'citta, (19) Prakīrṇaka, (20) Lakṣaṇa, (21) Bhakti and (22) Mokṣa. There are no Prakās'as called Dāyabhāga and Ācāra, and in Aufrecht's notice, these have to be taken as parts of other Prakās'as. There are two MSS. of the Paribhāṣāprakās'a in the Anup Sanskrit Library (Nos. 2625-26). Here (verses 40 ff.) the contents of the work are given as follows:

ग्रन्थेऽस्मिन्परिभाषाप्रकाश एव प्रकाशितः पूर्वम् ।
संस्काराख्यस्तस्मादथाह्निकस्य प्रकाशस्तु ॥
पूजाप्रकाशनामा कथितस्तदनु प्रतिष्ठाख्यः ।
श्रीराजधर्मनामा ततः प्रकाशः प्रकाशितः श्रव्यः ॥
व्यवहाराख्यस्तस्मात्प्रकाश एव प्रकाशितः कृतिना ।
शुद्धिप्रकाशनामा ततः परं कीर्तितः सुधिया ॥
श्राद्धप्रकाशतीर्थप्रकाशकौ द्वौ क्रमात्कथितौ ।
दानव्रतप्रकाशौ कथितौ तस्मात्परं विदुषा ॥
समयः प्रकाशितोऽस्मात्तस्माज्ज्योतिःप्रकाशाख्यः ।
शान्तिः प्रकाशिताथो कर्मविपाकः प्रकाशितः परतः ॥
तदनु चिकित्सा तस्मात्प्रायश्चित्तप्रकाशाख्यः ।
नानापदार्थशाली प्रकीर्णकाख्यः प्रकाशोऽतः ॥
अथ लक्षणप्रकाशो यस्मात्सर्वस्य लक्षणज्ञानम् ।
भक्तिप्रकाशमोक्षप्रकाशकौ द्वौ ततः परं गदितौ ॥
श्रीमित्रमिश्रकृतिना समाज्ञया वीरसिंहस्य ।
द्वाविंशतिः प्रकाशाः प्रकाशिता धर्मशास्त्रेऽस्मिन् ॥

The Anup Sanskrit Library has the following Prakāśas :

1. Paribhāṣā. Two MSS.—Nos. 2622 and 2626.

2. Saṁskāra. Two MSS.—Nos. 2629-30.

3. Āhnika. MS. No. 2638. Dated Saṁvat 1686 (A.D. 1629).

4. Pūjā. Two MSS.—Nos. 2618 and 2635.

5. Pratiṣṭhā. MS. No. 2633.

6. Rājadharma. Two MSS.—Nos. 2643, 44.

7. Vyavahāra. Two MSS.—Nos. 2620 and 2634. The latter is dated Saṁvat 1686 (A.D. 1629).

8. S'uddhi. MS. No. 2628.

9. S'rāddha. Two MSS.—Nos. 2617 and 2619. The former is dated Saṁvat 1689 (A.D. 1632) and the latter Saṁvat 1754 (A.D. 1697).

10. Tīrtha. Two MSS.—Nos. 2621 and 2640. The former is dated Saṁvat 1687 (A.D. 1630).

11. Dāna. Two MSS.—Nos. 2616 and 2629.

12. Vrata. MS. No. 2631.

13. Samaya. Four MSS.—Nos. 2617, 2624, 2625, 2645.

15. S'ānti. MS. No. 2632.

18. Prāyas'citta. Two MSS.—Nos. 2623 and 2636.

20. Lakṣana. Two MSS.—Nos. 2641, 42. The latter is dated Saṁvat 1747 (A.D. 1690).

21. Bhakti. Two MSS.—Nos. 2615 and 2637.

On a comparison with the account given by Prof. Kane we find that there are nine Prakās'as extra in the Anup Sanskrit Library, *viz.* Pratiṣṭhā, S'uddhi, S'rāddha, Dāna, Vrata, Samaya, S'ānti, Prāyas'citta and Bhakti. The missing Prakās'as are (14) Jyotis, (16) Karmavipāka, (17) Cikitsā, (19) Prakīrṇaka, and (20) Mokṣa.

Prof. Kane has assigned the literary activity of Mitramis'ra to A.D. 1610-40. (*ibid.*, p. 446). The above MSS. dated A.D. 1629, 1630 and 1632 are therefore important as contemporary copies of these Prakās'as and as proving that the work *was composed earlier than A.D. 1629.* The MS. of the Vyavahāra Prakās'a dated A.D. 1629 was copied at Kās'ī by S'rīvāstavyaghurahū. The work might have taken a few years to be known and copied after its composition. We may not, therefore, be far wrong if we assign its composition to A.D. 1610-20. As Prof. Kane notes, his patron Vīrasiṁha ruled at Orccha from 1605 to 1627.

MANUSCRIPTS NOTES

MĀRKAṆḌEYA SMṚTI[1]

By A. N. Krishna Aiyangar, M.A., L.T.

The rich collection of the Adyar Library contains a manuscript of the *Mārkaṇḍeya Smṛti*[2] classified under the section Mūla smṛtis or original texts of smṛtis as distinct from the *dharma nibandhas* of a later date beginning with the *Kṛtyakalpataru* of Lakṣmīdhara[3] with its diversified sections and coming to our own day. The process of compiling digests of dharma s'āstra should not be considered as over for there are still signs of modern attempts of such compilations proving fruitful, to which the original smṛtis supply the material in the form of quotations.

The *Mārkaṇḍeya Smṛti* is a palm-leaf manuscript and bears Shelf No. 19. L. 20. It contains 139 folia and the last two are very damaged. On the average there are six lines per page and about 80 letters per line. The script is in Telugu and the manuscript is complete with the last folio.

The manuscript begins:

शुभमस्तु ॥ मार्कण्डेयस्मृतिः ।

मार्कण्डेयं बहुब्रह्मकल्पदर्शिनमेत्य ते ।
महात्मानः शौनकाद्याः सर्वज्ञमृषयोऽब्रुवन् ॥
भगवन् त्वं बहुब्रह्मकल्पदर्शिविशेषवित् ।
अतस्त्वं सर्वदेवर्षियोगियज्वाधिको मतः ॥
सर्ववर्णाश्रमाचारधर्माधर्मप्रवर्तकान् ।
जानासि कृतसंवादस्तैरत्यन्तं महात्मभिः ॥
अनेकब्रह्मकल्पानां संप्रदायपरार्थगः ।

[1] Paper contributed to the *Indian History Congress*, December, 1944, Madras.

[2] *A Catalogue of Sanskrit MSS. in the Adyar Library*, Part I, p. 102.

[3] *The Kṛtyakalpataru* is being edited for the Gaekward Oriental Series by Professor K. V. Rangaswami Aiyangar.

पुनर्वेदार्थतत्वज्ञः क्रियाकल्पविशेषवित् ॥
इतिहासपुराणज्ञः स्मृतितत्वरहस्यगः ।
आपत्कालैककर्तव्यमर्त्यधर्मविभागवित् ॥
दरिद्रसंपत्समयसदसत्कार्यनिर्णये ।
परिच्छेत्ता विशेषेण मुख्यामुख्यादितत्ववित ॥
तस्मात्त्वामधुना सर्वे सङ्घीभूयाचिराद्वयम् ।
समालोच्य विधानेन निश्चित्य च पुनः पुनः ॥
पृच्छामः सर्वधर्मांश्च कर्तव्यान्मोक्षसाधनान् ।
सर्ववर्णाश्रमकृते निःशेषयुगसंमतान् ॥
अतस्त्वं कृपयास्मासु तान्सम्यग्वक्तुमर्हसि ।
इत्येवं स कृतप्रश्नः शौनकाद्यैर्महर्षिभिः ॥
मार्कण्डेयो महाभागः सर्वदर्शी कृपामयः ।
तर्हि शृणुध्वमित्युक्त्वा स्मितपूर्वं वचोऽब्रवीत् ॥
ब्रह्मादयोऽपि निखिलाः किञ्चिज्ञा एवकेवलम् ।
परं तु तत्र सर्वेषां रक्षोमर्त्यामृतान्धसाम् ॥

Ends :

प्राचीनावीतिना तत्तु प्रदानं सलिलस्य वै ।
कर्तव्यं विप्रहस्ते स्यादिति वेदानुशासनम् ॥
प्राचीनावीतादि कृत्य . . . . .
. . . . स्याद्विशेषेण स्वकृतं तस्य चोत्तमम ॥
दोक्तिकाले यत्नेन न चेच्छ्रोत्रियकारितम् ।
मन्त्रितं व्याहृतीभिश्च ब्राह्मणैर्द . . . . ॥
यज्ञोपवीताभ्यां ब्राह्मण्यं स्यात्कलौ परम् ।
तदेतदखिलं प्रोक्तं धर्मशास्त्रं सुपावनम् ।
मार्कण्डेयेन कथितं . . . . . . सा ॥

The sages under the leadership of S'aunaka approached Mārkaṇḍeya with a request to expound the dharma in its various aspects to them as they considered him specially qualified to give such an exposition by reason of his familiarity with the founders of Dharma, his knowledge of the various kalpas through which he had lived, his knowledge of the Vedas and their esoteric meaning and the like. This furnished the occasion for the *Smṛti* to be written down.

There is only one manuscript of the work in the Adyar Library and manuscripts of the work do not seem to be available elsewhere. Professor Kāne's *History of Dharma S'āstra*[1] mentions a *Markaṇḍeya smṛti* as a work quoted in the *Mitākṣarā*[2] and the *Smṛticandrika*[3]. Aparārka quotes from Mārkaṇḍeya. The *Nāradasmṛti* which records the tradition of the various recensions of the *Manusmṛti*, each succeeding redaction being an abridgment of the previous work, mentions a Mārkaṇḍeya as a writer on Dharma[4]. According to this tradition Manu wrote his Dharmas'āstra in 1080 chapters and containing one-hundred-thousand verses and gave it to *Nārada*. Finding the work too big for study by mortals, Nārada abridged it into 12,000 verses and taught it to the sage *Mārkaṇḍeya*. He also found the size of the smṛti to be too big in relation to the length of the life of men and further reduced it to 8,000 verses. This reduced version he gave to *Sumati Bhārgava* who also out of a similar motive still further reduced the size of the work to 4,000 verses. The present *Nāradasmṛti* deals only with the vyavahāra content and is considered to be the ninth section of the original *Nāradasmṛti* which is now considered to be lost. Thus Mārkaṇḍeya as a writer on Dharmas'āstra is located between Nārada and Sumati Bhārgava whose recension of the *Manusmṛti* is now available in print.[5] It is interesting to observe that the *Nāradasmṛti* quotes the first verse of the recension of

[1] pp. 604 and 723.

[2] Yājñavalkya, III, 19.

[3] Part I, p. 26, Mysore edition.

[4] *Nāradasmṛti*, edited J. Jolly, 1885, Calcutta, p. 2.

[5] Jolly, *Law and Custom*, p. 49.

Sumati Bhārgava and this verse agrees, with variations, with the beginning of the present recension of the printed texts of *Manu*.

The text in the *Nārada Smṛti* reads:

सुमतिरपि भार्गवः तस्मादधीत्य तथैवायुर्ह्रासादल्पीयसीः शक्तिः मनुष्याणामिति चतुर्भिः सहस्रैः संचिक्षेप । तदेतत् पितृमनुष्या ह्यधीयन्ते विस्तरेण शतसहस्रं देवगन्धर्वादयः । तत्रायमाद्यः श्लोकः ।

आसीदिदं तमोभूतं न प्रज्ञायत किंचन ।
ततः स्वयंभूः भगवान् प्रादुरासीच्चतुर्मुखः ॥

Manu Smṛti I, 5 and 6.

आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् ।
अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ।
ततः स्वयंभूः भगवानव्यक्तो व्यञ्जयन्निदम् ।
महाभूतादिवृत्तौजाः **प्रादुरासीत्**तमोनुदः ॥

The portion in thick type of the quotation from Manu corresponds with the verse cited under Nārada as being the first verse of the recension of Sumati Bhārgava.

There is a second manuscript in the Library with title *Mārkaṇḍeyasmṛti-viṣayanukramaṇikā* in paper and containing 15 pages of matter, written in Devanāgarī. It simply mentions the marginal headings of the titles found in the original smṛti and agrees with the Telugu manuscript described above.

Aufrecht, (*CC*, 1, p. 453*a*) notices a writer Mārkaṇḍeya on dharmaśāstra as quoted by both Vijñāneśvara and Mādhavācārya. But no work of the title *Mārkaṇḍeyasmṛti* is mentioned.

A detailed study of the smṛti is reserved for a future occasion and will be published in this *Bulletin*.

MANUSCRIPTS NOTES

By H. G. Narahari, M.A., M.Litt.

I. THE GOVINDACARITA OF VĀSUDEVA

THE Govindacarita is a poem which in ten cantos describes the many incidents in the life of S'rī Kṛṣṇa. There is a palm-leaf MS. of the work[1] in the Adyar Library, and this bears the shelf-number XXI. P. 31. It is fairly old, worn out and injured, but is in good condition. It is written in a small hand in Malayalam and the writing is good. There are 6 to 7 lines in a page. Size, 7″ × 1.25″. The codex is complete and is inked.

To the colophons of the poem, especially of those of Cantos III and X, we owe the information that the author is Vāsudeva :

Iti Vāsudevakṛtau govindacarite tṛtīyas sargaḥ |[2]
Iti Vāsudevakṛte govindacarite das'amas sargaḥ ||[3]

Vāsudeva seems to have written the poem at the instance of a King Ravivarma who belonged to the *Prakās'a*[4] family of Kerala, and who was known in his days both for his wealth as well as learning[5] :

अस्ति श्रीमत्प्रकाशेन्द्रवंशमङ्गलभूषणम् ।
रविवर्मा महीपालः सतां सुकृतमाधुरी ॥
(यं सर्व)[6]गुणसंपन्नं समाश्रित्य सरस्वती ।
श्रीश्च नस्स्मरतो जातु प्रियावेकगुणाश्रयौ ॥
तस्य धर्मात्मनः प्रीत्यै गोविन्दचरितं वयम् ।
ब्रूमस्संक्षिप्य सुतरां प्रसीदन्त्विह देशिकाः ॥

[1] In the description of this Malayalam MS. I have been assisted by Mr. K. Kunjunny Raja, M.A., Research Student in the Sanskrit Department of the Madras University ; there are two MSS. (R. 76 and D. 11838) of the poem also in the Govt. Oriental Library, Madras ; the latter is complete ; the former is complete for the first four Cantos and breaks off in the middle of Canto V.

[2] *fol.* 13 b. [3] *fol.* 50 af.

[4] In Malayalam this means the ruler of the *Veṭṭat* kingdom.

[5] *Adyar Library MS.* XXI. P. 31, Verses 4 to 6.

[6] These letters are eaten away by worms in the Adyar MS. I fill them up with the help of the MS. (R. 76) in the Govt. Oriental MSS. Library, Madras.

Written in a simple language it seems to be primarily intended for the young student or the beginner who would aspire to get acquainted with the rudiments of the language. The two opening verses [1] may well serve as a sample of the style of the poem :

श्रीमती शूरसेनेषु बभूवातीवपावनी ।
मधुरा नाम नगरी यदूनां पुण्यकर्मणाम् ॥
उग्रसेनो नृपस्तस्यां वसन् राज्यमपालयत् ।
अनुजेन सह श्रीमान् देवकेन महात्मना ॥

It appears that our author is identical with him who may probably be responsible in common for the *Saṅkṣepabhārata* and the *Saṅkṣeparāmāyaṇa*. Not only do both these poems mention [2] a Vāsudeva as their author, their introductory verses even resemble quite closely those of our poem. In fact, the former [3] of these has the following introductory verse in common with our poem [4] :

कुन्दसूनमनोहारिमन्दहासविराजितम् ।
नन्दगोपकुलोत्तंसमिन्दिरारमणं भजे ॥

The second of the introductory verses of the *Saṅkṣeparāmāyaṇa* runs :

रामस्य चरितं पुण्यं सङ्क्षिप्य वदतो मम ।
वाल्मीकिमुख्या गुरवः प्रसीदन्तु दयालवः ॥

It is really hard not to notice its resemblance to the following two verses from the *Saṅkṣepabhārata* and the *Govindaçarita* :

[1] *Adyar Library MS*. XXI. P. 31, verses 7 and 8.

[2] The penultimate verse of Canto V of the *Saṅkṣepabhārata* (R. No. 2895 of the Govt. Oriental MSS. Library, Madras) reads.

Yad etad vṛttam eteṣāṁ pāṇḍavānāṁ mahātmanām |
Seyam etādṛṣī kāpi vāsudevasya nirmitiḥ ||

And the colophons of the *Saṅkṣeparāmāyaṇa* (R. No. 2969 of the Govt. Oriental MSS. Library, Madras) run : *Iti vāsudevaviracite saṅkṣeparāmāyane . . . . . sargaḥ*.

[3] Verse 3 in the MS. mentioned above.

[4] *Adyar Library MS.*, verse 2.

तस्याज्ञया सुमनसः पौर्थानां चरितं शुभम् ।
ब्रूमस्संक्षिप्य सुतरां प्रसीदन्त्विह देशिकाः ॥[1]
तस्य धर्मात्मनः प्रीत्यै गोविन्दचरितं वयम् ।
ब्रूमस्संक्षिप्य सुतरां प्रसीदन्त्विह देशिकाः ॥[2]

In another poem, the *Kalyāṇanaiṣadha*,[3] also composed under the patronage of King Ravivarma of *Prakās'a* by an author whose name is not given, we read the verses :[4]

अस्ति देववरश्लाघ्यो भीमभूपजयादृतः ।
प्रकाशराजो धर्मात्मा रविवर्मानलोज्ज्वलः ॥
तत्प्रीत्यै कलिदोषघ्नं नलस्य चरितं महत् ।
सन्निघृक्षोः प्रसीदन्तु व्यासाद्या गुरवो मम ॥

If the second of these verses can be admitted to be similar to the verses considered just above, and if the name of the patron of this poem which seems to be the same as that of the three poems noticed already can be an additional argument in support, it is possible to infer that the *Kalyāṇanaiṣadha* may be another poem of our author.

And if common patronage is, by itself, sufficient evidence for common authorship, then the *S'vetāraṇyastuti*[5] is a fifth claimant in this connection. This is a panegyric on S'iva worshipped at the temple at *S'vetāraṇya*[6]: and the second verse at the beginning speaks of the work being written at the instance of a King Ravivarma of *Prakās'a* who is very likely the same as the patron of our author :

श्रीमानद्भुतसत्कवित्वपदवीनित्याध्वनीतो वशी
यो जागर्ति जगत्प्रकाशमहिमा वीरः प्रकाशेश्वरः ।

[1] *Saṅkṣepabhārata* (*MS.* mentioned above), verse 7.
[2] This verse has been cited *supra*.
[3] There is a MS. (No. R. 2972) in the Govt. Oriental MSS. Library, Madras.
[4] Verses 2 and 4.
[5] See Govt. Oriental Library, Madras, MS. No. R. 3798 *b*.
[6] This is the same as *Triprangot* in Veṭṭattunāḍ (*Prakās'a* Kingdom).

तस्य श्रीरविवर्मदेवनृपतेर्वाचा कृतास्तद्गुह:
श्वेतारण्यविहारिणो भगवतस्सेवाक्रमो वक्ष्यते ॥

Besides these I know of no other work which can have been composed by our author. I cannot see the "similarity of idea and expression" which Mr. C. Sankararama Sastri[1] sees between the *Rāmakathā*, the *Saṅkṣeparāmāyaṇa* and the *Saṅkṣepabhārata*. The resemblance is to me too faint and uncertain. This position of Mr. Sankararama Sastri is, however, quite convincing[2] to Mr. K. Rama Pisharoti in whose view[3] the same author composed two more works even, *viz.*, the *Bhṛṅgasandeśa* and the *Vāsudevavijaya*.[4] I find that Mr. Pisharoti adduces no evidence whatsover in support of his statement. It is almost a dogmatic assertion that he makes, and, since *obiter dicta* are not arguments, too much importance need not be attached to it.

Concerning the date of our author, it seems to me to be determinable with any measure of certainty only after his patron, King Ravivarma of Prakāśa, is identified.

II. ANOTHER ALLUSION TO THE GUṆAPATĀKĀ

Supplementing the references to the *Guṇapatākā* recorded by Mr. P. K. Gode,[5] it was pointed out by Dr. V. Raghavan[6] that both *Dakṣiṇāvartanātha* and *Pūrṇasarasvati* must have been aware of this work, for they cite the following verse from it :

[1] Introduction to the *Rāmakathā* of Vāsudeva (Sri Balamanorama Series No. 11, Mylapore, 1929), p. 10.

[2] *Bulletin of the School of Oriental Studies*, London, V. 797.

[3] *Ibid.*, p. 798.

[4] The Verse *Kundasūna* etc., found at the beginning of the *Saṅkṣepabhārata* and our poem, is found also at the beginning of the commentary on this poem, composed by the author himself. It is thus possible that the *Vāsudevavijaya* and its commentary may also belong to our author.

[5] *IHQ.*, 1941, XVII. 82 ff.

[6] *Ibid.*, 1942, XVIII. 166 ; also H.G. Narahari, *Ibid.*, 1943, XIX. 187.

वियोगे चायोगे प्रियजनसदृक्षानुगमनं
ततश्चित्रालोकं(कः) स्वपनसमये दर्शनमपि ।
तदङ्गस्पृष्टानामुपगतवतां स्पर्शनमिति
प्रतीकारः कामव्यथितमनसां कोऽपि गदितः ॥[1]

Recently Mr. E. V. Viraraghavacharya of Cocanada has drawn[2] attention to the fact that Mallinātha cites the same verse twice, once in his commentary on the *Raghuvaṁśa* and another time while commenting on the *Meghadūta*.

I write this note only to point out another writer who also recognizes this verse[3] as found originally in the *Guṇapatākā*. I refer to Indrakaṇṭi Nārāyaṇabhaṭṭa who is the author of the *siddhāñjana*, a commentary on the *Naiṣadhacarita*[4] of S'rī Harṣa. Towards the end of this commentary on verse 38 of Canto I,[5] we read :

तथा चोक्तं गुणपताकायाम् —
वियोगे . . . . सदृक्षानुभवनं
ततश्चित्रं कर्म . . . . ।
. . . . स्पर्शनमपि
. . . . कथितः ॥

Since the author of the *siddhāñjana* is later[6] than Mallinātha, it is quite probable that he owes the citation to his illustrious predecessor. Even if this be the case, we have here one more reference to the *Guṇapatākā*, and an additional testimony in support of the statement that the verse *viyoge* etc. belongs to this lost treatise on Erotics.

[1] This is the citation in *Dakṣiṇāvartanātha's* commentary on the Meghadūta. Pūrṇasarasvati's version of the verse given in his commentary on the *Mālatīmādhava* has a slightly varied reading.

[2] *Prācyavāṇī* (April 1944), I. 107 f.

[3] There are a few variant readings here.

[4] There is a palm-leaf MS. (XXX. L. 17) of this commentary in the Adyar Library. I have described this MS. in the last issue (February 1945) of this *Bulletin*.

[5] Adyar Library MS. XXX. L. 17, fol. 49 *b*.

[6] H. G. Narahari, *Adyar Library Bulletin* (February 1945); IX. 24.

REVIEWS

Mayūrasandes'a, by Udaya, Edited by Dr. C. Kunhan Raja. Oriental Book Agency, Poona, 1944.

The Sandes'a-kāvyas may be regarded as a unique product of Indian poetic genius. The delightful literary 'motif' of a messenger of love—mostly non-human—is found, albeit rarely, in several literatures of the world. But entire poems, developing this 'motif' in various ways, are peculiar only to Indian poetry. Indeed one of the brightest gems of lyrical poetry in Sanskrit, namely, the *Meghadūta* of Kālidāsa, belongs to this type of literature. The *Meghadūta* soon became a standard work of its kind and came to be largely imitated, in style as well as in substance, by several later Sanskrit and modern Indian writers. From the information about the Sandes'a-kāvyas, which is at present available, it would appear that South Indian poets, particularly the poets of the Kerala country, were specially fascinated by this form of literature, and frequently used it as a vehicle of their literary expression. They have composed beautiful Sandes'a-kāvyas in Sanskrit as well as in their own vernaculars. The model of all such kāvyas is invariably the *Meghadūta* of Kālidāsa. Of course many of these works, like the *Mayūrasandes'a*, do display great ingenuity on the part of their authors in the selection of the messenger, as also originality of treatment and remarkable power of nature description. It may further be pointed out, in this connection, that apart from the highly poetical imitations of the *Meghadūta*, there are to be found, in some modern Indian literatures, delightful parodies of that model Sandes'a-kāvya.

The present edition of the *Mayūrasandes'a* is based on a Devanāgarī transcript prepared from a palm-leaf manuscript in Malayalam characters, which belonged to the Nareri or Kūḍallūr mana in Malabar. The best efforts of the Editor have not made it possible for him to trace the original manuscript itself. In spite of this paucity of material, it must be said to the great credit of the Editor, Dr. C. Kunhan Raja, that he has succeeded in presenting a very accurate and readable text of the poem. He has

strictly adhered to the principles of textual criticism and the emendations suggested by him, which are not many, and which are mostly necessitated by original scribal errors, are quite satisfactory. Even a casual glance through some passages of the poem is sufficient to convince the reader of the remarkable literary craftsmanship of the poet. The Editor has thoroughly studied the poem from this point of view and has included in his introduction (xlvi ff.) an excellent appreciatory note, wherein he has drawn the pointed attention of the reader to the poet's super style and his sense of artistic unity in the whole poem. At the same time the editor has not been blind to the defects in the poem, stylistic and otherwise. Such works, which are modelled on the *Meghadūta*, are bound to be more or less conventional in their character. We find the same thin story-background, the same *mandākrānta* metre and the same sort of description of the route to be followed by the messenger. The poet shows but little originality in these matters. One also comes across a few cases of *Yatibhaṅga* and the use of unsanskritic words. But on the whole the reader is very well impressed by the literary merits of the work, which are by no means few, and is inclined to agree with the Editor when he says that the *Mayūrasandes'a* is a very successful imitation of Kālidāsa. In his Sanskrit commentary, the Editor has restricted himself only to making the meaning of the verses understandable to the reader without much trouble. He has made no attempt at discussing points regarding rhetoric and grammar. He has, however, explained many important details about the poem in the brief notes, in English, given at the end.

But by far the most significant contribution that has been made by the Editor is the discussion about the personality and the date of the author of the *Mayūrasandes'a* and the identification of several geographical localities which have been mentioned by the poet while describing the route of the messenger, *mayūra*. Apart from their value as fine specimens of literary craftsmanship, the Sandes'a-kāvyas are a great and important source of information regarding contemporary history and geography. So far as the *Mayūrasandes'a* is

concerned, it may be said with confidence that Dr. Raja is certainly the best qualified scholar to properly evaluate the historical and geographical material available in the poem. His personal acquaintance with the Kerala country and his expert knowledge of all literary and historical traditions connected with that region have been of immense help to him in explaining correctly the several geographical and allied references in the poem. His note on 'The Route' therefore is very valuable. It would have been better if the Editor had included in the book a map of that region.

Very little is known from other sources about the author of the *Mayūrasandes'a.* The Editor has taken, as his starting point, the information that one Udaya is the author of the *Kaumudī*, on the *Locanā* of Abhinavagupta, which is itself a commentary on the *Dhvanyāloka* of Ānandavardhana. He has tried to prove that the same Udaya is the author also of the *Mayūrasandes'a.* Another very common question in connection with a Sandes'a-kāvya is whether the poet himself is the hero of the kāvya. Dr. Raja takes for granted that the hero of the poem, S'rīkaṇṭhorvipati, is also the author of the poem and thus arrives at the equation that Udaya-kṣamābhṛt, who is suggested as the author of the *Kaumudī*, is identical with the S'rikaṇṭhorvipati. According to the Editor, Udaya is his real name and S'rīkaṇṭha is the hereditary family title. Further by a comparative study of the *Mayūrasandes'a* and the Malayālam poems, *Uṇṇunīlīsandes'a* and *Candrotsava*, Dr. Raja has concluded that the author of the *Mayūrasandes'a*, Udaya, belongs to the Manakkulam Family, in the Cochin State in the Malabar country, and that he lived round about 1400 A.D. The Editor, who happily belongs to the same Royal Family has marshalled these few facts about the authorship and the date of the work in an expert manner and, on the strength of the evidence that is now made available, one feels inclined to accept his conclusions in that regard.

It is not always that a 'Royal' poet gets a 'Royal' editor to edit his works. Such a happy chance has fallen to the lot of Udaya, to whose noble family Dr. Raja belongs. By this excellent edition of the *Mayūrasandes'a*, written by his illustrious forefather,

Dr. Raja has at once redeemed himself of the *ṛṣi-ṛṇa* and the *pitṛ-ṛṇa*.

A word of sincere praise for the publishers, who have ventured to bring out this fine edition in these difficult times, will certainly not be out of place.

—R. N. D.

The Racial History of India by Chandra Chakraberty, Vijayakrishna Bros., 81 Vivekananda Road, Calcutta, Price Rs. 5.

Mr. Chandra Chakraberty is already known as the author of several books one of which the *Ancient Races and Myths* was reviewed in this Bulletin in Vol. VII, part 2, (pp. 135-6). Within a compass of 360 pages of closely printed matter the author has tried to analyse the integral components of the racial complex of India with their historical background. In such an attempt, he has brought out a wealth of material in the discussion of the problems, not only in relation to the history of our country but also in relation to the history of the neighbouring countries in Asia and Europe, under the several heads of the twelve chapters comprising the work.

The times are indicative of the forces which they release in all walks of life. The last century saw the birth and establishment of nationalism and nationalistic ideas combined with the forces of Democracy, Liberty, Equality and Fraternity. National states replaced older units and national economic policies started the questions on *Free Trade* and *Protection*. But the development of science and the integration of society into a single unit considered not from national standpoints but from the wider international outlook, namely that of mankind, has replaced the former in the Twentieth century. The reconstruction of the new world will be ordered by a world organization and the International monetary organizations are already in sight. The slightest fluctuations in the markets of New York are already reflected by corresponding oscillations in the local markets throughout the world. No country can stand as an isolated unit under the present conditions. History which is a record of all the transactions of the several peoples must naturally veer round the present

tendencies and the new outlook on the component parts of the racial elements in India must be influenced by historical and contemporary considerations. The expansion of India towards the east known as 'Greater India' is being studied in detail. The other side of the question is the sum of influences that Indian culture has contacted from outside in the west and the extent to which it has either given out to others or taken in from them. Mr. Chakraberty has tried to present a comparative and at the same a synthetic view of the problems arising from the study; and though it may be possible not to agree with all that he has stated, the book raises in the mind of the reader an interest in the problem and several ideas to pursue. Materials anthropological, ethnic and historical have been brought to bear on the problems to prove the thesis that in this country the different racial elements live together in differentiated orders with intermingled intruding bands.

A. N. KRISHNAN

Administration Report of the Archaeological Department, Government of Travancore, 1118, M.E. by R. Vasudeva Poduval, B.A., Director of Archaeology, Trivandrum, 1944.

The report under review comprises the Malayalam official year of 1118 corresponding to 1942-43 and appears to be a fruitful year both in the matter of collection and organization. In the field of *Epigraphy* sixteen new inscriptions were added and the earliest of them in Vaṭṭeleuttu characters was found engraved on a four-faced pillar set up in the Muslim street, Teṅgāpaṭṇam in Vilvankot taluk. It is dated about the fourteenth century on paleographical grounds. Others are of more recent origin and beginning from 1587 A.D. come down to as late as 1885 A.D.

On the side of *Art* a unique discovery of the year is an illustrated manuscript of the *Rāmāyana* in palm-leaf. Such illustrated manuscripts are not uncommon and especially in this country the most captivating of pictures and carvings have been found on the wooden boards attached to manuscripts; and even carvings on ivory have been attached to them. Miniature paintings found in Gujarat and parts

of Western India come under the same category of illustrated manuscripts and some of these have been described in the reports of the Department of Archaeology, Baroda. The date of the manuscript under discussion is taken as early as 1453 A.D., as found from the colophon. The palm-leaf manuscript consists of 98 folia depicting the entire story of the epic. Of these, Bālakāṇḍa has nine, Ayodhyākāṇḍa 7, Araṇyakāṇḍa 18, Kiṣkindhākāṇḍa 8, Sundarakāṇḍa 12 and Yuddhakāṇḍa 42 panels, thus making a total of 96. The figures in the manuscript are drawn in simple outline and throb with life and delicate elegance and bear the impress of subtle workmanship. They have a quiet restraint and each scene is a visible pageant of a whole story." Picture 40 of the Yuddhakāṇḍa under the caption *Rāmesvara* shows that the legend of Rāma worshipping Mahādeva at Rāmesvaram must have had a traditional background at the time when this picture was being delineated *i.e.* 1457 A.D.

Another relic found is an image of Subrahmanya in standing pose and exhibiting several differences in style from the ordinary Subrahmanya images. Mr. Poduval assigns this to the eleventh century A.D.

The *Numismatic* section of the report gives a classified list of 2100 coins in gold in the custody of the Government of Travancore which range from the coins of Augustus to those of the rulers of Vijayanagar in its decadent days under Raṅga Rāya. These were exhibited at the time of the Indian Historical Records Commission which met at Trivandrum in December 1942 and form an important addition.

Discoveries of an epoch-making character are not made every year even in vast stretches of country and the observation must hold good in a greater degree to local areas like Travancore. Still, the record of work presented in the report under review shows that new finds are possible even in an old area like Travancore ; and it seems that a thorough and systematic survey of the materials in the state is likely to yield results of a far reaching nature. We hope that the future reports will continue to be equally interesting.

A. N. KRISHNAN

Catalogue of the Anup Sanskrit Library, Compiled by Dr. C. Kunhan Raja and K. Madhava Krishna Sarma, M.O.L., Bikaner, 1944; Pp. v, 100.

For us to have a fuller account of Sanskrit literature than at present, it may still take a good many years, even a few centuries perhaps. The many books that have so far been published form only a tiny percentage of what can still be made available from the different collections of manuscripts spread out all over the world. Even regarding manuscripts, what is now available of them forms only a very minute fraction of what should have been once available. During the long and chequered history of this unfortunate country, many manuscripts have been burnt by invading hordes, and many have been washed away or drowned in floods. Some have no doubt luckily survived all these kinds of misfortune, but many of these suffer on the other hand from obscurity. They are still either hidden by jealous guardians who are only blindly conscious of their value, or neglected by ignorant custodians who have no idea whatever of their worth

It is thus with no small amount of satisfaction that the world of scholars received the announcement of the Government of Bikaner in April 1939, throwing open the Library of His Highness the Maharaja to " Research Scholars all over the country. " Arrangements were also made then to reorganize the Library, and in this the Government sought the assistance of Professor C. Kunhan Raja, M.A., D. Phil. (Oxon.), Head of the Department of Sanskrit in the University of Madras. Work of this kind requires considerable previous experience, and the choice could not have fallen on better shoulders than those of Professor Kunhan Raja who is the Editor of the *New Catalogus Catalogorum* which is being prepared by the University of Madras, and to whom another ancient Library in India, the Adyar Library, which is perhaps next in age only to the Library of the Asiatic Society of Bengal, owes much of what it is now. It is just five years since he undertook the task, and already much has been accomplished. The Library, now called the Anup Sanskrit Library after Maharaja Anup Singhji of Bikaner, has been completely reorganized. It has even begun its literary output.

Two Series of publications have been introduced, the Ganga Oriental Series for Sanskrit works and the Sadul Oriental Series for works in Rajasthani and Hindi. In the former of these two Series, two works have already come out, and a dozen more are in progress; and almost the same number of publications are in progress in the latter also to which we already owe the *Gītmañjarī*, a small volume of beautiful bardic songs in old Rajasthani. The literary programme of the Library includes, besides these two Series, the publication of two Catalogues, one of the Sanskrit manuscripts in it and the other of the Rajasthani manuscripts. The Library can thus be said to have started its work in right earnest.

Full sixty years have passed and more since the late Rajendralal Mitra prepared his *Catalogue of Sanskrit MSS. in the Library of His Highness the Maharaja of Bikaner* which was published by the Government of India from Calcutta in 1880.

Out of over 10,000 MSS. the Library is now found to contain, only 1547 MSS. are described in this Catalogue, while 247 more are noticed in a very brief manner. There are also a number of wrong entries in it. The Catalogue is thus not only incomplete but even inaccurate. Rajendralal Mitra cannot be entirely blamed for this, seeing that his acquaintance with the Library was only second-hand and that he had also to work from inadequate material. Some "stitched volumes and a mass of loose papers," reported to be the earlier work of a Haris'candra Sastri, were handed over to Rajendralal Mitra as the basis for his work; and from the description which the latter gives of the contents of these, it is clear that the Sastri was most unsuited to the task entrusted to him. Not only was he unprincipled in method, his ability also was very poor. Many a work he attempted to describe, it is patent, was not at all understood by him. Faced with such a severe handicap, it is only to be expected that the late Rajendralal Mitra could not make his work as satisfactory as it might have been were circumstances more favourable. A reliable and complete Catalogue of the Library was thus long in need.

The volume under review is the first *fasciculus* of the New Catalogue which is designed to give a complete and accurate

account of the Sanskrit MSS. in the Library. It will be seen that in its preparation the plan originally suggested by Bühler to the Government of India has been followed with better results. There is no intention even now to give an elaborate description of each and every manuscript in the Library. Those that will have such a privilege are the few, the rare MSS. of the Library about which Indologists can get fuller information no where else. Such a Catalogue has been rightly postponed for the present when the aim is first to give an account of what the Library possesses. The Descriptive Catalogue is the subsequent step where individual MSS. will have to be very closely evaluated. The present Catalogue is only a "Classified List." In six columns whatever relevant information is available regarding a particular MS. is given. We thus know the names of the work and its author, and the number of folia that the codex contains. Where available, the date of the MS. and the name of the owner are also given.

The last column is intended to give any extra information that may have to be added in the case of some MSS. This "List" will be issued in *fasciculi* of one hundred pages each. The first of these which is now before us gives us an idea of 1340 MSS. in the Library. These comprise the collections in the branches of Saṁhitās, Brāhmaṇas, Upaniṣads, the Vedāṅgas, the Itihāsas the Purāṇas and a portion of the Bhagavadgītā.

Beyond the fact that in some cases like pp. 10 and 20, the date can be definitely given as S'aka 1568 and 1540 respectively, there is nothing that is left to be desired in the make of the Catalogue. The editors deserve the warmest congratulations on so splendid a piece of work. The printing and get up are very good and reflect great credit on the Government Press, especially in consideration of the fact that the Press had no such experience before. We anxiously await the appearance of the remaining portions of the Catalogue of the Anup Sanskrit Library which now proves to be easily one of the richest and most valuable collections of MSS. in the World.

H. G. NARAHARI

The Glory That Was Gūrjaradeśa, Edited by K. M. Munshi, President, Bharatiya Vidya Bhavan, Bombay, 1943, Part 1, pp. xvi, 138, iv. Price Rs. 6.

Under the wise guidance of Mr. Munshi a new plan for writing the history of Gujarat in four volumes has been drawn up and the volume under review is the first of the series and relates to the prehistoric period. The second will cover the period of Aryan expansion and consolidation from B.C. 1000 to 550 A.D. The third volume dealing with the period of the Imperial Gurjaras from 550 A.D. to 1300 A.D. is expected to follow the first volume shortly. The fourth volume dealing with the cultural and social side along with the second volume is expected to appear somewhat later.

The incentive to rewrite the history of Gujarat arose in the mind of the Editor even as early as 1922 when his work *Gujarata and Its Literature* was published. All standard works on the subject dated back to fifty years and the accumulation of fresh material in the interval changing several of the views that have been adhered to and combined with the absence of a comprehensive history of Gujarat should justify the venture.

A re-examination of the facts necessitated further study and rearrangement of the earlier conclusions in the light of fresh material. The scheme found in the work under review is a result of mature thinking based on the above considerations and well worth the trouble. The unfolding of the history of Gujarat is looked at from a new perspective and a new unity of purpose and achievement are found in the old Gurjaradeśa ruled by a series of emperors, whose military and political achievements have few rivals in history and whose imperial sway was as extensive as that of Śrī Harṣa or the imperial Guptas (p. iv).

The work contains three sections—the first section containing three chapters written by three different scholars and dealing with the Geology, Pre and Proto-History and the Early Sub-divisions of Gujarat. The second section deals with the Āryans Pre-Vedic and Vedic in Gujarata and is already treated in an earlier work of the Editor, *Early Aryans of Gujarata.*[1] The historical material in

[1] This was reviewed in this *Bulletin*, in Vol. VI, pp. 325-327.

the purāṇas is laid under contribution in greater measure than has hitherto been the practice, as till now they have been looked upon with some suspicion. Mr. Munshi concludes that "The original race which threw up the Sumerians and the people of the Indus civilisation came from the Indo-Persian tract which must include the Indian west coast and the Indus Valley" (p. 37).

The third section by Dr. A. D. Pusalkar dealing with the Post-Vedic Āryans treats at length about the Yādavas and the historicity of S'rī Kṛṣṇa and the third chapter concludes with the Mahābhārata war and its repercussions on later Gujarati and Deccan history. On the whole, the work under review seeks to solve important problems with the aid of the materials available at the present time and re-survey old conclusions with great credit and force. The success of the plan is also the measure of its real worth.

A. N. KRISHNAN

Lectures on Patañjali's Mahābhāṣya, Vol. I, by Vidyāratna P. S. Subrahmanya Sastri, M.A., Ph.D., Professor of Sanskrit, Annamalai University, 1944. Price Rs. 4.

This is the ninth volume in the Annamalai University Sanskrit Series, which has already been well known in the world as having included in itself many very valuble works in Sanskrit. The author is a teacher of many years experience and a great authority both in Sanskrit and in Tamil. His contributions to scholarship through his many publications have established a name for him among Orientalists.

The present volume containing the first three *Āhnikas* of the first chapter of the great *Mahābhāṣya* of Patañjali is based on lectures delivered in classes for advanced students and is meant primarily for the use of advanced students of Universities. Yet it has a far wider appeal. After a fairly elaborate Preface covering about fifty pages, the text portion of the book follows, and there are indices for the words of the *Mahābhāṣya* and for important

expressions. The elaborate Preface is preceded by a Tabular Statement showing the number of Sūtras in each Pāda of the *Aṣṭādhyāyi*, the number of Sūtras reviewed by Vārtikakāra or Vārtikakāras, Bhāṣyakāra etc. a map of ancient India, Bibliography and Abbreviations, a Foreword by the late Mahamahopadhyaya Prof. S. Kuppuswami Sastriar, a homage to the Ācaryas and a picture of Patañjali in the presence of Lord Naṭarāja.

The Preface enters into very minute details about a large number of problems regarding (*a*) Pāṇini: his birthplace, his authorship of supplements to the *Aṣṭādhyāyi* like the *Dhātupāṭha*, *Gaṇapāṭha* and *Uṇādis*, his knowledge of the Vedic texts, the plan and the principle of composition in the *Aṣṭādhyāyi*, the other works of Pāṇini; (*b*) Kātyāyana, the author of the *Vārtikās*; (*c*) Patañjali, the author of the *Mahābhāṣya*.

In dealing with the problem of Pāṇini, I take the liberty to refer to a small point that has been raised in the Preface and of which I had some doubts even before. There is a passage in the *Mahābhāṣya* which reads: *ākumāram yaśaḥ pāṇineḥ*. It is usually intepreted as meaning that the fame of Pāṇini spread even among children. This is how the passage is interpreted by Kaiyaṭa also, who says: *kumārān api yaśaḥ prāptam ity arthaḥ* (under 1-4-89). There is a possibility of the passage meaning that Pāṇini acquired fame even from his childhood and the wording of Kaiyaṭa may be *kumārād api*. I do not ignore I-tsing's statement that children of eight years of age begin to study Pāṇini and the possible relation of this statement to the tradition of Pāṇini's fame having spread even among children. I simply draw attention to a point that needs scrutiny.

The text portion of the book starts with a short Introduction. Then a portion of the text of the *Mahābhāṣya* is taken up, and it is explained in very lucid language. The explanations are very critical and the author goes minutely into the meaning of the passages. Neither a technical knowledge of the subject of grammar nor any acquaintance with Sanskrit is needed by any educated reader with a standard of mental culture to understand the explanations.

The study of ancient Indian literature has been undertaken from the point of view of a rigid antiquarian by scholars, and it has been taken as an axiom that ancient Indian literature represents an earlier stage in the evolution of human civilization. Man's life contains both a subject and an object aspect. Whatever be the growth of the object aspect in modern times, no one can deny the great advance made by ancient Indians in the growth of the subject aspect of man. The *Mahābhāṣya* shows to what heights human intellect can rise. It is also assumed as an axiom in modern times that critical examination of subjects started only in recent times and that the ancients indulged in speculations devoid of rationalism. The *Mahābhāṣya* will give the right reply to this criticism.

Through this work, Prof. Subrahmanya Sastri has opened up the gates of a vast region to the modern world that has till now been denied access to it through the difficulty of the language. Even scholars in Sanskrit and specialists in grammar find it a difficult task to understand the *Mahābhāṣya*. When once a man is able to understand the work, he begins to consider it the greatest joy in life and the greatest privilege and triumph.

We heartily congratulate the professor on his accomplishing this great task; we welcome this publication and we eagerly await the completion of the work.

EDITOR

Bhagavadgītā and Indian Philosophy by Mahamahopadhyaya Ananta Krishna Sastri, Calcutta University; Bharatiya Vidya Bhavan, Bombay, 1944.

This is the fourth in the Bhāratīya Granthāvalī. In this small volume the author condenses the ten commentaries on the Bhagavad Gītā published by the Bharatiya Vidya Bhavan. The presentation of the contents of the various commentaries has been done in very simple Sanskrit. In so far as the commentaries could be understood in their original form by the Sanskrit-knowing people, perhaps it would have been a more useful undertaking if the contents had

been presented in English so that a wider public could have made use of it.

EDITOR

Laghumānasa of Muñjalācārya with the commentary of Parames'vara, Anandasrama Sanskrit Series No. 123, 1944.

This is a small work on Astronomy written in the ninth century. It contains six sections called Adhikāras: they are Madhyamādhikāra (10 stanzas), Sphuṭagatyadhikāra (7 stanzas), Prakīrṇakādhikāra (4 stanzas), Tripras'nādhyāya (9 stanzas), Grahaṇādhyāya (20 stanzas) and Saṅkīrṇādhyāya (10 stanzas). The work shows certain discoveries which ancient Indians had made in Mathematics.

The full value and importance of such a work can be appreciated only in comparison with modern mathematics, and as such, presentations of such works in a modern language, preferably in a language like English that is known throughout the world would be a great and useful undertaking. This is a welcome addition to the many important works that have already appeared in this Series.

EDITOR

Sambandhanirṇaya of Gopāla Nyāyapañcānana, Poona Oriental Series No. 85, 1944. Price Re. 1-4-0.

This is a small work dealing with the problem of marriage, according to ancient S'āstras. It treats of problems connected with the marriage like Gotra and Pravara (both for Brahmins and for others), relatives, the nature of marriage, the various kinds of marriage, evils of Parivedana (marriage of a younger brother when the elder brother remains a bachelor) etc. There is a small Introduction and three appendices giving an index of the anonymous verses quoted in the work, the list of technical terms and the authorities cited in the text.

EDITOR

Rāsalīlā by Dr. V. Raghavan.

This is a very small drama dealing with the sports of S'rī Kṛṣṇa with the Gopis. It was written for presentation from the Madras centre of the All-India Radio in this year. The author is a young scholar of talents in many directions and is a good student of literature and music. The Sanskrit is simple and correct and the style is lucid and elegant. In this small work he shows his command of the language and his capacity to write enjoyable poetry.

EDITOR

OBITUARY NOTICE

PRINCIPAL V. K. RAJAWADE

The passing away of Principal V. K. Rajawade on 17th December, 1944 at the age of 85 removes from the midst of Oriental Scholars one who has contributed not a little to Oriental studies and research both by his organizing capacities and his talents for original studies and research. Vedas, especially the Nirukta, was the particular field in which he worked in his life. After a short service as Professor of English in the Dayaram Jethmal College at Karachi, he sacrificed this post carrying a high salary, and worked in the College maintained by the Deccan Educational Society at Poona. He retired in 1914 owing to weak eye sight. Later he worked as Principal of the M.T.B. College at Surat from 1921 to 25. The last 30 years he spent in scholarly pursuits. His *Words in Rigveda* and his editions of the *Nirukta* reveal his scholarship and critical faculties. Born in 1859, he lived to the very advanced age of 85 and worked hard throughout his life in spite of failing eye sight. He was one of India's greatest scholars and ranks along with Bhandarkar and Ganganath Jha among the great scholars in the world. His name is closely associated with the Bhandarkar Research Institute and the Vaidika Samsodhana Mandal, both at Poona. He was connected with the organizing work of these Institutions and also with their literary work.

Printed and published by C. Subbarayudu, at the Vasanta Press, Adyar, Madras.
5-5-1945—250 Copies

अब्दे पार्थिवनाम्नि धाम्नि महसामंहोमुषि प्रावृषि
स्थानं कर्कटमर्कजन्मदिवसेऽदभ्रे तुरीये तिथौ ।
बाणाम्भोनिधिरत्नभूपरिमिते क्रिस्त्वब्द आगस्टिति
ख्याते मासि दृगिन्दुसंमितदिनेऽरुण्डेल्प्रभुः क्ष्मां जहौ ॥

आत्मज्ञानविचारतत्परमहासंघाग्रणीः स्वं मतं
प्रख्याप्यात्र परत्र च प्रथयितुं नूनं जहौ ज्यामिति ।
मन्यन्ते ह्यदसीयमार्जवमथो सौभ्रात्रमौदार्यकं,
भूतानां हितकारितां च विततां संविद्रते ये भुवि ॥ २ ॥

पार्थिवे कटके सप्तविंशाहे शनिवासरे ।
आत्मज्ञानसभाध्यक्षोऽरुण्डेल्प्राज्ञो भुवं जहौ ॥ ३ ॥

(अनुशोचकस्य कस्यापि)

DR. GEORGE S. ARUNDALE

(Born on 1st December, 1878)

President of the Theosophical Society

21-6-1934—11-8-1945

passed away early on Sunday the 12th instant (12-45 a.m.) at the Headquarters of The Theosophical Society, Adyar.

The members of the Adyar Library place on record their sense of deep sorrow and profound loss.

A full obituary notice will appear in the next issue

THE ARUNDALE NUMBER

THE FUTURE OF INDIA

A PROPHECY

By Annie Besant

Two views of India's future have been put forward: one, that India is effete and is passing into decay, to vanish as Babylonia and Egypt have vanished; the other, that she has a future greater than her past, and is destined to rise to a peak of dazzling glory, the Heart of the greatest Empire that the world has yet seen. It is the second of these two views that I have been doing my best to popularise as an inspiring Ideal during the last seventeen years, and it was for the helping of the realisation of this Ideal that I joined hands with others to found our beloved C. H. C.

The evolution of Humanity is guided by a mighty Brotherhood of Sages—of Ṛṣhis, as They are called in India—who constantly watch over it, choosing Their agents; sending them hither and thither; mingling the blood of races to produce new combinations; building up Empires—by sending into birth in the chosen centres egos of advanced evolution—spiritual, intellectual, moral; pulling them down again, when their use is over, by withdrawing these egos and sending into them egos of low evolution; preparing for a foreseen end for hundreds of thousands of years; working out

[1] First printed in the October issue, 1910, of *The Central Hindu College Magazine*. Reproduced here from *Conscience* of 26 September 1940.

the details of a mighty plan committed to Their charge. From time to time, when it suits Their purpose, They divulge a fragment of Their plan, that it may win conscious co-operation from the willing and the devoted. The present is such a time and a corner of the veil has been lifted.

Through much tribulation has India been guided for some five thousand years, in order that by conquests, colonisations, wars, tumults, and manifold grindings of the divine wheel, various races and sub-races might be mingled in the blood of her children, to enrich the current of her life. Long long ago a mighty Atlantian civilisation ruled in India, while, in a huge Empire, with its centre at Shamballa, the Āryan Root Race grew and multiplied under its Manu, and His Lieutenants, the Divine Kings, while He prepared and sent forth its sub-races to occupy and subdue the near and further West. Over it He watched, improving and refining, until—the dispersing work over—He sent it southwards gradually to occupy the land destined to be the cradle of the future Āryan Empire, carrying with it the tradition of a past Golden Age. Some mighty intellects He sent to India to take birth in it, to build its literature, and from time to time some lofty ego to inspire its spiritual life. Then He sent these intellectual giants to take birth elsewhere, in other branches of His Āryan Race, to develop many-sided capacities, to grow in different soils prepared to evolve definite characteristics; wherever they went, the nation in which they incarnated became the crest of the evolutionary wave.

Differentiation had done its work, and the time for re-integration began to dawn. Messenger after messenger was sent to the West, in order to permeate its turbulent civilisations with the higher spiritual ideas; splendid intellects were sent thither to lead it onwards to heights of scientific

knowledge and artistic achievement. In the nineteenth century the time had come for "a more sympathetic mutual understanding between East and West," between the elder and younger Branches of the Āryan family, and for this the Theosophical Society was founded; it was sent to bring to the West the forgotten spiritual knowledge of the East; to lead it to drink at the long-sealed Āryan wells; it was sent to recall to the East the memory of its own treasures, to revive Āryan ideals, to bring to it the accumulated treasures of western learning, to knit together its warring elements into a single nation, and above all to blend into one the eldest and the youngest children of the Āryan Race, the Indians and the English. On this union, close, brotherly, indissoluble, the future Empire depends. And it is inevitable. Those who strive against it will be eliminated, for the will of the great Father must be wrought out. The rebellious, the haters, the inciters to strife, will be scattered among other nations, among nations backward in evolution, where their unpleasant peculiarities may work less harm. When the union is accomplished, when the field is ready, then Vaivasvata Manu will send hither the master intellects of humanity, to raise the people composed of the best elements of His race to a dazzling height of glory, and the great Āryan Empire will stand revealed.

A splendid ideal, a glorious possibility; but let such possibility be the parent of duty . . . . Those nations only are worthy of freedom whose citizens have conquered passion and have achieved self-control. Only among such citizens, only in an India peopled by such men, could the centre of the Empire be established. —ANNIE BESANT

EDITORIAL

THE war is over. Twenty four issues of the Bulletin appeared during the war. Four issues have appeared with a reduced size. But the Bulletin managed to make its appearance on the dates printed on the cover sheet, without a single exception. The size of the Bulletin is gradually increasing and it is hoped that it will have its full size restored at an early date. Man may have increased his knowledge of and command over the objective Nature. But man has a "himself," and in comparison with our ancients, it is doubtful if man has advanced in his knowledge of that "himself." We have been working to bring to the notice of modern man the great achievements of the ancients in the field of this knowledge of "himself." We are hopeful that by a combination of the sciences that explore the objective Nature and Religions that investigate the subjective man, man will in future evolve a higher and nobler civilization. The great achievements of modern science must be an index of the possibilities of a search into the powers within man, and without this search and the possible fruits of such a search, the fruits of science may only bring further complications in man's life, as the destructive possibilities of weapons of war clearly show. Let us work towards the expansion of the man within in proportion to the expansion of his knowledge of the objective matter outside.

The English translation of the *Saṅgītaratnākara* for the first chapter with detailed notes is being issued today. The subsequent parts will appear in due course. The ***Prākṛtaprakāśa*** of Vararuci with the commentary of Rāmapāṇivāda is in the Press. The whole book will be issued at an early date. Owing to restrictions on publications, we had to suspend many activities. We are hoping to resume our literary activities soon.

HOSIṄGA RĀMA ALIAS MUDGALA

By K. Madhava Krishna Sarma, M.O.L.

THE name Mudgala and the surname Hosiṅga are not in vogue in the North. In two of his works, *viz.* the Tīrthadarpaṇa and the Santānakalpalatikā, Hosiṅga Rāma invokes Vyaṅkateśa:

Tīrthadarpaṇa :

कल्याणाद्भुतगात्राय कामितार्थप्रदायिने ।
श्रीमद्व्यङ्कटनाथाय श्रीनिवासाय ते नमः ॥

Santānakalpalatikā :

गणेशं व्यङ्कटेशं च सिद्धिबुद्धिरमायुतम् ।
नत्वा कल्पलतां सम्यक्संतानस्य प्रतन्यते ॥

The reference is undoubtedly to S'rī Veṅkateśa of Tirupati.

A MS. of his Mahārudrapaddhati was copied at Āduṇi in Saṁvat 1749 (six years before the death of his patron Mahārāja Anup Singhji). From these facts we may surmise that the Hosiṅgas belonged to Deccan. This is corroborated by the prominent mention of Godāvarī in his Tīrthadarpaṇa.

Hosiṅga Rāma was the son of Viśvanātha and Bhavānī and the grandson of Mudgala. His Gotra was Jāmadagnya. Viśvanātha and Bhavānī had six sons and one daughter. Of these the eldest son was Padmapāṇi. He was well versed in Vaidyaka. The second was Mudgala. Our author was the

third. He gives this information in his Cikitsāmālatīmālā. There is, however, no information given here regarding the younger brothers. One Devānanta was his Guru, to whom he pays homage in his Tīrthadarpaṇa :

स्वर्गादिकारणं चेदं वाक्पुष्पं सुसुगन्धिकम् ।
देवानन्तगुरोरङ्घ्र्योः पूजात्वेनावतिष्ठतु ॥

Aufrecht in his Catalogus Catalogorum mentions (I, 507) only one work of our author, *viz.* the Dānaratna. Mitra wrongly notices it (p. 374) as a work written under the patronage of Bhūpasiṁha. Bhūpasiṁha is a mistake for Anupsinghji. The mistake has been copied by Aufrecht. Mitra notices only this. MM. Kane (Hist. of Dharmaśāstra, p. 561) rightly mentions Anupsinghji as the patron of Dānaratnākara, but his description of Anupsinghji as a King of Jodhpur is a mistake.

The Anup Sanskrit Library, Bikaner, has ten works of Hosiṅga Rāma. These are :

1. Tīrthadarpaṇa.
2. S'rīvidyā Kāmyaprayoga.
3. Cikitsāmālatīmālā.
4. Amṛtamañjarī,
5. Santāna Kalpalatikā.
6. Dānaratnākara.
7. Anūpakautukārṇava.
8. Vāyustutyānuṣṭhānaprayoga.
9. Ayutahoma-Lakṣahoma Koṭihomaḥ.
10. Mahārudrapaddhati.'

Of these Nos. 3—10 were written under the patronage of Mahārāja Anupsinghji.

Tīrthadarpaṇa. A work on Tīrthas. The river Gautamī (Godāvarī) figures prominently here. There are two MSS. in the Anup Sanskrit Library—Nos. 2274—75.

Begins :

कल्याणाद्भुतगात्राय कामितार्थप्रदायिने ।
श्रीमद्व्यङ्कटनाथाय श्रीनिवासाय ते नमः ॥
होसिङ्गविश्वनाथाख्यं पितरं वेदपारगम् ।
नत्वा प्रकाश्यते सम्यक् तीर्थदर्पणमुत्तमम् ॥

On fol. 13*b* the author mentions his preceptor Devānanta.

Ends : इति श्रीहोसिङ्गोपनामकभट्टविश्वनाथात्मजभट्टरामेण कृतस्तीर्थदर्पणाख्यनिबन्धानुसारेण ऋजुप्रयोगः ॥

This contains nearly 700 Granthas. From the colophon it would appear that Ṛjuprayoga is a separate work based on the Tīrthadarpaṇa; but in reality it is the last part of the latter. Compare the author's statement at the beginning : प्रकाश्यते सम्यक् तीर्थदर्पणमुत्तमम् ॥

S'rīvidyākāmyaprayoga. The MS. of this is numbered 8235. The work contains about 450 Granthas.

Begins : श्रीगणपतये नमः ।

अथैकाक्षरगणपतिप्रयोगो लिख्यते ।

Ends :

स्वरस्नायुभिराबद्धं खातं वैरिपुरे निशि ।
राशौ तदष्टमे मासात्तत्परं पितृकाननम ॥

इति होसिङ्गरामोद्धृताः श्रीविद्यायाः काम्यप्रयोगः ॥

Cikitsāmālatīmālā. MS. No. 3867. After salutation to Gaṇapati, Sarasvatī and Lakṣmīnārayaṇa at the beginning there is given the genealogy of Bikaner rulers. Here is an extract relating to Maharaja Karansinghji and Maharaja Anupsinghji.

Karansinghji.

वादैः पण्डितमण्डलीविरचितैः काव्यैः कदाचित्कवि-
प्रारब्धैः सरसैस्तथा नटगणैः संगीतसंगीतकैः ।
आलापैर्भिषजां परस्परमथ ज्योतिर्विदां चर्चया
प्रीतिं नीतिपरोऽभजन्मरुमहीराज्यं स चक्रे मही ॥

Anupsinghji :

आक्रान्ते यवनैरिहावनितले दान्तात्मनां द्वेषिभि-
र्ध्वस्ते वेदपथेऽप्युपेयुषि तथा धर्मे कथाशेषताम् ।
धीरो धर्मधुरंधरः क्षितिभुजां दुष्टात्मनां शासिता
वीरः श्रीमदनूपसिंहनृपतिर्धात्रा धरित्र्यां कृतः ॥

Here the author gives some information about himself.

तदादेशाज्जामदग्न्यगोत्रोऽयं विदुषां वरः ।
इमं ग्रन्थं वितनुते तनुत्राणाय रोगिणाम् ॥

. . . . . .

नत्वाथ पितरौ सम्यग्भवानीविश्वनाथकौ ।
पातिव्रत्ये साङ्गवेदे न तुल्यौ जगतीतले ॥
तयोर्जाता कन्यकैका षट् पुत्रा वेदपाठकाः ।
तेषु त्वाद्यः पद्मपाणिर्मणिः कण्ठेषु भूभुजाम् ॥
प्रतापी यशस्वी कृतार्थः पवित्रः सुतीर्थप्रभोर्वैद्यकेष्वग्रगण्यः ।
कुटुम्बे धरित्र्यां जनित्रीव पाता न दृष्टो विशिष्टे तथा मुद्गलोऽभूत ॥
मीमांसायुगले तथा कपिलजे मन्वादिभिर्निर्मिते
शास्त्रेषु श्रमवान्षडङ्गसहिते वेदेऽपि दैवो भवेत् ।
याज्ञीये सकले कलापसहिते काण्डे प्रचण्डे तथा
रामः प्रौढमतिश्चिकित्सितविधौ दैवादहं योजितः ॥

There is no mention of younger brothers. On fol. 110*b* there is quoted a work named Kaumāratantra by Rāvaṇasūnu. The work consists of thirteen Gucchas.

Colophon: इति श्रीसमस्तसामन्तचक्रचूडामणिमरीचिनीराजितपादपीठ-श्रीमन्महाराजाधिराजमहाराजशौर्यौदार्याद्यनेकगुणसंपन्नानूपसिंहदेवाज्ञया होसिङ्गो-पनामकभट्टविश्वनाथात्मजमुद्गलापरपर्यायदादंभट्टानुजरामविरचितायां चिकित्सामा-लतीमालायां वाजीकरणान्तप्रक्रियानामा मेरुभूतस्त्रयोदशो गुच्छः ॥

It is not known which of the two elder brothers was called दादंभट्ट also.

Amṛtamañjarī. A work on Vaidyaka. The beginning gives the genealogy of Anupsinghji and describes his valour. It refers also to his defeat of Adallasāha and Kutupasāha.

Santānakalpalatikā. There are three MSS. of this in the Anup Sanskrit Library—Nos. 4243—45, Nos. 4243 and 4244 are incomplete. This is also a work on Vaidyaka. The first verse makes obeisance to Vyaṅkateśa. This is followed by the genealogy. Here also there is reference to Anupsinghji's defeat of Adallasāha and Kutupasāha and the help rendered by him to Dillīśvara (Aurangazeb).

Dānaratnākara. MS. No. 1972. This is the sixth work to be written under the patronage of Anupsiṅghji. It is Hosiṅga Rāma's *Magnum opus* consisting of about 19,000 Granthas. The beginning of the MS. is very much damaged. It gives the genealogy of the patron, followed by an account of the five works already written under his patronage.

. . . . . .

कृता पञ्चग्रन्था राजनियोगतः ।
चमत्कारकरास्ते चै यथा बुध्यन्ति सोज्ज्वलाः ॥

* * * *

ग्रन्थानन्यपूर्वः सहस्रद्वयसंमितः ।
संतानविषये सम्यग्वसाहस्रकोऽपरः ॥

संतान . . . . . . प्रदा ।
तत्संख्यया कौतुके चानूपकुतुकार्णवः ॥
कृतो ग्रन्थस्तृतीयोऽयं साधकानां हिताय च ।
विषबा . . . उपायानां प्रदर्शकः ॥
सार्धत्रिभिः सहस्रैश्च संमितोऽयं चतुर्थकः ।
शिष्टानां संमतो नूनमस्याख्यामृतमञ्जरी ॥
चतुःसहस्रसंख्याकः कृतो ग्रन्थस्तु पञ्चमः ।
चिकित्सामालतीमाला तस्याख्यान्वर्थिकी शुभा ॥
एवं पञ्च कृता ग्रन्था नानाशास्त्रगताश्च ये ।
इदानीं क्रियते सम्यग्दानरत्नाकराभिधः ॥
दानरत्नाकरे ह्यस्मिन्ग्रन्थेऽगाधेऽतिदुस्तरे ।
दानरत्नान्यनेकानि महन्त्यपि लघूनि च ॥

At the end:

मीमांसारत्नमाला विलसति हृदये यस्य बुद्धिः प्रबुद्धा
श्रद्धालुर्धर्मसिन्धौ वितरणचतुरस्तारको यः परेषाम् ।
मात्सर्यं यस्य चित्ते न भवति सहसा ब्राह्मणाग्र्यो भवेद्यः
सोऽस्मिन्ग्रन्थे नवीने क्षितिपतिरचिते हृष्टचित्तः प्रभूयात् ॥

स्वस्ति श्रीमत्सकलभूमण्डलाखण्डलदिङ्मण्डलीमण्डननिजभुजार्जितप्रतापासादितसकलसाम्राज्यभाजनस्वपदच्युतसंस्थापितानेकमण्डलाधीश्वरसकलसामन्तचक्रचूडामणिकिरणरञ्जितचरणारविन्दमहाराजाधिराजमहाराजानूपसिंहाज्ञया होसिङ्गोपनामकभट्टमुद्गलाङ्गजभट्टविश्वनाथात्मजभट्टरामविरचिते दानरत्नाकरे कर्मविपाकोक्तदानानि ॥

Anūpakautukārṇava. MS. No. 4289. This is a Tāntric work following mostly the Nāgārjunīyasaṁhitā of which latter there is a MS. in the Library.

Vāyustutyanuṣṭhānaprayoga. MS. No. 7153. A small work in about 400 Granthas.

Ayutahomalakṣahomakoṭihomaḥ. MS. No. 7363. A compilation from S'āntihemādri in about 400 Granthas.

Mahārudrapaddhati. MS. No. 7104. This is described as a part of the Santānakalpalatikā. The MS. written by S'rīmālikacara at Aduṇi is dated Saṁvat 1749.

At the end: इति श्रीमहाराजानूपसिंहाज्ञया होसिङ्गोपनामकभट्टरामविरचितायां संतानकल्पलतायां रुद्रानुष्ठानविधिः ॥ छं. सं. १७४९ प्रथम भाद्रपदमासे शुक्लपक्षे ८ भौमवासरे लिषतं श्रीमाली कचरा। मुकाम आदुणी। दी० मणीराम ॥

MM. Kane (*Ibid.*, p. 558) notices a Dars'as'rāddha by our author.

Three Hosiṅgas are known to have been patronized by Mahārāja Anup Singhji, Hosiṅga Rāma, Kṛṣṇa and Tryambaka About Hosiṅga Kṛṣṇa I have already given some information in the Adyar Library Bulletin. Tryambaka was his son. He wrote Sahasrārjunadīpadānaprayoga, of which there is a MS. in the Anup Sanskrit Library, Numbered 7003. This is written on the lines of his father's Pras'nasiddhāntamālā and contains mainly discussions of various S'āstraic topics, although the title is Sahasrārjunadīpadānaprayoga.

Begins:

श्रीगणेशाय नमः। श्रीसरस्वत्यै नमः। श्रीगुरुभ्यो नमः।

सर्वविघ्नौघहर्तारं सर्वसिद्धिप्रदायकम्।
सुरासुरैकपूज्यं च तं वन्दे गणनायकम् ॥ १ ॥
लीलाविग्रहधारिणा भवभवक्लेशैकसंहारिणा
मोहध्वान्तनिवारणैकपटुना ज्योतिर्मयेनामुना।
दीनं वीक्ष्य दयालुना सुरसरित्तीरे सदा वासिना
ज्योतिर्येन तु दर्शितं मम पुनस्तत्पादपद्मं भजे ॥ २ ॥

विद्याष्टादश यत्र सन्ति विमलास्तेषां पदाम्भोरुहे
मूर्द्धा त्र्यम्बकशर्मणः प्रतिदिनं नम्रोऽस्तु हर्षान्मम ।
याचेऽहं जगदीशभक्तिममलां श्रीतातकृष्णाभिधे
होसिङ्गान्वयदीपके सुकृतिनां सत्कर्मसंवर्द्धके ॥ ३ ॥
अनूपसिंहभूपस्य निदेशाद्रच्यते मया ।
होसिङ्गत्र्यम्बकाख्येन कार्तवीर्यस्य पद्धतिः ॥ ४ ॥

तत्र बीकानेरपुरस्थोऽनूपसिंहो यथा—

दातुं प्रोत्सहते करोति विधिना दानानि सत्वान्वितो
विद्यासारविदेक एव विदुषां प्रश्ने समाधिक्षमः ।
लक्ष्मीशैकपदार्पितैः प्रतिदिनं सत्कर्मवृन्दैर्वृत-
स्तुष्टो दैन्यविनाशमाशु तनुते श्रीमाननूपो भुवि ॥ ५ ॥

Ends:

स्वाद्युत्पत्तिश्च स्यादित्यग्रिमव्याकरणविचारावसरे वक्ष्यमाणत्वादिति । तस्मान्नानार्थतारक्षणाय आनुपूर्व्यैक्येन शब्दैक्यमेवास्थेयमिति । आक्षेपे समाधानसिद्धान्तमालायां स्पष्टं भविष्यति । विस्तरभीतेर्नेह प्रतन्यते । इति संक्षेपः ॥

इति श्रीमन्महाराजाधिराजश्रीमदनूपसिंहप्रेरितहोसिङ्गोपनामकभट्टकृष्णसूरिसूनुना होसिङ्गत्र्यम्बकेण रचितः श्रीसहस्तार्जुनदीपदानप्रयोगः समाप्तः ॥ श्रीलक्ष्मीशार्पणमस्तु ॥

Here the author speaks of further discussion of the topic at a later place; but the work stops here. Probably he wrote another work or the reference is to his father's work Prasna-siddhāntamālā.

INSCRIPTIONS OF UTTARAMERŪR

By A. N. Krishna Aiyangar, M.A., L.T.

(*Continued from p. 15 of Vol. IX, part 1*)

XII

177 of 1923

THIS seventh inscription of Rājarāja from the Sundaravarada-perumal temple and engraved on the same north wall belongs to the 25th year of Rājarāja and is an unfinished document. It records the gift of land by the Sabhā of the Big Seal (*Peruṅguṟi Sabhā*) to the extent of two thousand *kuḻis* for *tiruccennaḍai*[1] to the *deva* in the Puruṣottama of the local temple. The four boundaries of the land so granted are mentioned in lines five and six of the inscription. The trust so created was to endure as long as the sun and moon endured. It was to be supervised by the annual committees. The land is not mentioned as a tax free grant and the expression *irai-kāttu* in line 7 may be taken to mean as paying the taxes properly.

The present text is edited from the estampages kindly lent by the Department of South Indian Epigraphy. No. 177

[1] *Tiruccenaḍai* is explained as the provision of offering of *Campā* rice to the god in temples. The full term is to be read as திருச்செந்நெல் நடை. See *Tamil Lexicon*, Vol. III, p. 1902*a*.

consists of one estampage and the two stones on which the inscription is spread are clearly marked. The writing is very clear and artistic. The size of the letters is uniform and is noteworthy in contrast with certain others where the letters are very indistinct. The seventh line ends abruptly in the portion on the first stone on the left side in the middle with the letters *āṇḍu* (ஆண்டு) and the further portion cannot be surmised or reconstructed, as there is no futher indication.

The references contained in the inscription in describing the limits of the land granted, require careful examination. They refer to transactions of a contemporary nature such as *immurai aṭṭina-immurai* meaning *this time.* Of local interest is the mention of *Aruṅgampākkam Ūrirukkai* to the east of which lay the land that was granted to the *deva* in the temple. The two thousand *kulis* so mentioned were not to include certain portions which probably came within the limits mentioned in the inscription but which were excluded under the term *Nirapāya-nila.*

177 of 1923

(1) [1]Svasti S'ri [॥] Tirumagalpolap peru nilaccelviyuṃ tanakke yuri maipūṇḍa mai manakkola Kan[2]talūrcālai kalamaṛuttaruli Veṅgai nāḍuṃ Kaṅga pāḍiyuṃ Nulaṃ

(2) papāḍiyum [3]Taḍigaivaḻiyuṃ Kollamuṃ Kaliṅgamuṃ eṇdi s'ai-pukaḻ tara Īḻamaṇḍalamuṃ Iraṭṭapāḍi Eḻarai yilakkamuṃ tiṇḍiṟal

[1] Grantha *Svasti S'rī.*
[2] Reads *nta* with joint letter.
[3] தடிகை வழி for தடிகை பாடி.

(3) venṛi tandārkoṇḍa tanneḷil valaruḷi ellā yāṇḍun toḷuda kai vilaṅgum yaṇdei ceḷiyạrai tes'ukol S'rī Ko [1]Rājakesari varmarāna Sri Rā

(4) jarāja devaṛkku [2]25, 154 Kāliyūrkkoṭṭattu [3]tankūṛṛuttarameru[4]ccaturvedi maṅgalattu Peruṅguṛi Sabhaiyom eḷuttu. Emmūr [5]S'rī Puruṣot

(5) tamattu eḷuntaruli ninṛa tevanukku tiruccennaḍaikku kuḍutta [6]bhumi[7]yāvadu paḷantalaivarkku meṛku, immuṛai aṭṭina. puṛṛukkaikku vaḍakku. Aruṅgampākkattu

(6) ūrirukkaikku kiḷakku A. . . . kku teṛku. Oruvāmā ḍai viṭṭu āṛṛukke nirapāya nila nīkki ittevarkku iraṇḍā yiraṅguḷi tiruccennaḍaikku paṇiccu [8]bhogaṅkuḍuttu Cantirā

(7) tittavaṛa iraikattāṭṭuvomākavuṃ [9]Sabhaiyār bhogattāl avvav āṇḍu. * * * * [II]

XIII

178 of 1923

This is an eighth inscription of Rājarāja and comes from the same Sundaravarada-perumal temple and is engraved on the same north wall. The estampages supplied by the Department of Epigraphy consist of two portions one big and one small.

[1] Grantha *Rājakesari varma* and *Rājarāja*.
[2] 25 and 154 in Tamil numerals.
[3] Reads தங்கூற்று.
[4] Grantha *meruccaturvvedi*.
[5] „ S'rī Puruṣo.
[6] „ *bhū*.
[7] Reads *bhummi*.
[8] Grantha *bho*.
[9] Grantha *Sabhai* and *bhoga*.

The bigger one has nine lines and the extent of the inscription is over three stones of varying length. The smaller estampage has only one line and is indistinct for the first three letters.

The inscription records the grant of 90 sheep for a *Nundāvilakku* or perpetual lamp to the Vellaimūrti Ālvār of S'rī Veli Viṣṇugṛham by one S'ṛideviccāni the wife of Āttakkampurattu Vámana Kramavittan of Trivikramacceri. The supervision of this charity was entrusted to the ***Perilamaiyār*** and the charity was to endure under the usual conditions. Every day one-fourth measure of ghee was to be supplied for the lamp in the temple. The charity was engraved on the walls of the temple by Nāgan Kuṭṭeran at the command of the Mahāsabhā. The inscription is dated the 29th year of Rājarāja.

178 of 1923

(1) [1]Svasti S'rī [||] Tirumagal po[2]lap peruni[3]la ccelviyun[4]tanakke urimaipūṇḍa maimanakkolak [5]Kāndalūr

(2) ccālai kala maruttaruli Veṅgai [6]naduṃ[7] Kaṅgapādiyum [8]Nulampapādiyu

(3) ṃ Tadigaipāḍiyuṃ Kuḍamalaināḍuṃ Kollamuṃ Kaliṇgamum eṇḍis'ai pukaḷtara Īḷamaṇḍalamum

[1] Svasti S'ri in Grantha.
[2] Between ெ and ா in பொ there is a o for ப.
[3] Reads வெருநில.
[4] „ யுந்தனை.
[5] „ கான்தளூர்.
[6] „ ஞடும்.
[7] The impression has ஞடுமங்கங்க for நாடும் கங்க
[8] The actual letters incised are நுளம்ம்ப்பாடியும்

(4) Ilaṭṭāpādi Eḷarai illakkamum tinḍiral veṟṟittaṇḍāṟ koṇda t[1]an eḷil va(la)ṟ ūḷi[2] uḷ

(5) la ellayāṇḍum toḷudukaivilaṅgum yāṇdei Ceḷiyaraittes'ukol Sri Ko

(6) Rājakesari va[3]rmarāna [4]Sri Rāja rājadevarkku yāṇḍu [5]29 āvadu Jayaṇkoṇḍa coḷamaṇḍalattuk kaliyūrkkottattu ta[6]nkūṟru

(7) Uttarameruccatu[7]rvvedi maṅgalattu S'rīveli viṣṇugṛhattu Vellai mūrti Āḷvarkku ivvūr Trivikra (ma)[8]cceri

(8) Āttak kampurattu Vāmana Kra(ma)vittan Brahmaṇi S'rī Deviccāni ena vaitta tiru nandā vilakku onṟināl āḍu toṇṇūṟru

(9) Ittoṇṇur (u āḍum) ivvūr Perilamaiyāre puṇ[9] aiyāka cāvāmū vāp perāḍu ā(ka) Candrāditya vaṟa Nittam uḷakku nei aṭṭa vippārā (ka)

(10) paris'u vaikka vaittom. Mahā Sabhaiyom paṇiyāl[10]Nākan kuṭṭeṟan eḷu[11]ttu [||].

(*To be continued*)

---

[1] Reads தங் எழில்.
[2] ஊழி is repeated a second time.
[3] Granta *rma*.
[4] ,, Sri Rājarājadeva.
[5] உமக ஆவது.
[6] Reads தங் கூற்று.
[7] *rvvedi* in Grantha.
[8] (ma) is omitted but supplied.
[9] The impression has யு for யா.
[10] Reads ளுகங் குட்டேறன்.
[11] There is some space left between த் and து in எழுத்து

FURTHER INFORMATION ON GAJENDRAMOKṢAM

By A. N. Krishna Aiyangar, M.A., L.T.

I read a paper in the History section of the All-India Oriental Conference, Hyderabad, on the identification of *Gajendramokṣam*. The paper has since been published in the *Adyar Library Bulletin* in two instalments.[1] I had pointed out therein that the place *Gajendramokṣam* mentioned in the *Rāyavācakamu* should be identified with *Attazhanallur* a village in the Ambasamudram Taluq of the Tinnevelly District and on the banks of the Tāmbraparṇi. Further evidence corroborating the above conclusion has since been examined by me and is recorded in this short note.

S'rī Kṛṣṇa Caitanya the Vaiṣṇavite saint of Bengal was a contemporary of both Kṛṣṇadevarāya and Pratāparudra Gajapati of Orissa. The latter was a disciple of S'rī Kṛṣṇa Caitanya who spent a large part of his life in the service of Lord Purṣottama at Pūri or Jagannāthakṣetra. He also undertook a pilgrimage to the southern shrines and returned to Pūri at the end of the pilgrimage. The details of this tour are recorded in the *Caitanyacandrodaya*[2] and the *Caitanya-caritāmṛta*—works dealing with the biography of the saint.

[1] *Adyar Library Bulletin*, Vol. VIII, part 3, pp. 146-152 and part 4, p. 170-173.

[2] This is printed in the Kāvyamālā series. The fifth Act deals about the *Tīrtha-yātrā* activities of the saint.

When the saint came to the extreme south of the peninsula he visited the shrines of Viṣṇu on the banks of the Tāmbraparṇi in the Srivaikuntam Taluq known by the title 'Nine shrines' or *Nava Tirupati.*[1] *Anantas'aynam* or Padmanābhakṣetra (modern Trivandrum) was also one of the shrines visited by S'rī Caitanya.[2] Gajendramokṣam is also mentioned as one of the places visited.[3] The following entry in the *Geographical Dictionary of Ancient and Mediaeval India*, p. 60 on *Gajendramokṣa* deserves to be compared and utilized for the present purpose:

"A place of pilgrimage on the bank of the Tāmbraparṇi twenty miles to the west of Tinnevelly, visited by Caitanya (*Caitanyacaritāmṛta*, II, 9)."

S'rī Kṛṣṇa Caitanya a contemporary of Kṛṣṇadevarāya visiting Gajendramokṣa in the same region watered by the Tāmbraparṇi and lying about twenty miles west of Tinnevelly must be taken as treating about the same shrine in that district. It should, therefore, be concluded that Gajendramokṣam mentioned by the *Rāyavācakamu* is the same as Gajendramokṣam mentioned in the biographies of S'rī Caitanya. It is further identical with Attazhanallur—a village in the Ambasumudram Taluq of the Tinnevelly District, the nearest Railway station to that village being Viravanallur on the Maniyachi-Tinnevelly-Tenkasi line of the South Indian Railway.

1 Nundo Lal Dey, *Geographical Dictionary of Ancient and Mediaeval India*, p. 247.

2 *Ibid.*, p. 7.

3 *Ibid.*, p. 60.

MANUSCRIPTS NOTES

THE PADĀRTHADĪPIKĀ OF NĀRĀYAṆA

BY H. G. NARAHARI, M.A., M.LITT.

AMONG the really useful commentaries on the *Raghuvaṁśa* of Kālidāsa, composed after the time of Mallinātha, is the *Padārthadīpikā* of Nārāyaṇa, two palm-leaf MSS. of which are available in the Adyar Library; the one (No. XIX. L. 53) written in grantha characters is probably the older and the fuller of the two, and contains the commentary for Cantos I, II, V and VI; the other MS. (No. XXI. P. 28) which is written in the Malayalam script, seems to supplement this when it gives the commentary for Cantos I-IV and for the first verse of Canto V, but is comparatively defective in view of the fact that it breaks off abruptly at the end of verse 29 of Canto II. There is a MS. (R. No. 1854) of the commentary in the Govt. Oriental MSS. Library, Madras, but this also gives the commentary for Cantos I-V only. In the India Office Library, London, there is another MS. (Keith 6994) of the commentary; but this is not only imperfect, but even more fragmentary than the others noticed above. I am not, as yet, aware of a complete MS. of this commentary. The Mangalodayam Co., Trichur, published some years ago the first six Cantos of this commentary. The Editor's promise, in the introduction to this publication, that he will publish the rest of the commentary at no distant date, suggests that he, at least, may have a complete MS. with him.

The commentary closely follows[1] the gloss[2] of Aruṇagirinātha

[1] A comparison of our author's commentary on the *Kumārasambhava* with that of *Aruṇagirinātha* reveals the same state of affairs; but in this case Nārāyaṇa openly acknowledges his debt to Aruṇagirinātha thus:

व्याख्यान्तरेषु दृष्टेषु विमृष्टेष्वपि तत्त्वतः ।
सुभगः शिवदासोक्तो मार्ग एवानुगम्यते ॥

(*Kumārasambhavavivaraṇa*, Trivandrum Skt. Series, No. XXVII, p. 3).

[2] This was also published by the Mangaladayam Co., Ltd., Trichur, along with Nārāyaṇa's *Padārthadīpikā*.

on the Raghuvaṁs'a, and, as such, can often serve as an aid to the understanding of the latter which is terser in strain:

(*a*) ननु योगेनेत्यादिना संन्यासाश्रमः किं नेष्यते । उच्यते । ब्राह्मणस्यैव तत्राधिकारः । यथाह दत्तात्रेयः ।

"मुखजानामयं धर्मो यद्विष्णोर्लिङ्गधारणम् ।
बाहुजातोरुजातानामयं धर्मो न विद्यते ॥" इति

(Aruṇagirinātha on *Raghuvaṁs'a*, I. 5-9)

(*b*) चतुर्थाश्रमप्राप्तौ ब्राह्मणानामेवाधिकारात् तस्यानुपादानम् । अत्र दत्तात्रेयः ।

मुखजानामयं धर्मो यद्विष्णोर्लिङ्गधारणम् ।
बाहुजातोरुजातानामयं धर्मो न विद्यते ॥ इति

(Nārāyaṇa on *Raghuvaṁs'a*, I. 5-9)

In this Nārāyaṇa only follows the example of Mallinātha who also makes use of Aruṇagirinātha while commenting on the *Raghuvaṁs'a*. This phenomenon, however, detracts nothing from the merit of the commentary which is quite important, otherwise, as a simple yet copious explanation of the verses of the *Raghuvaṁs'a*.

The colophons[1] of Cantos III and IV of the commentary run: *Iti s'rikṛṣṇas'iṣyasya nārāyaṇasya kṛtau raghuvaṁs'avyākhyāyāṁ padārthadīpikāyāṁ . . . sargaḥ.* These clearly show that the name of Nārāyaṇa's teacher was *Kṛṣṇa.*

The author of the *vivaraṇa*, a commentary on the *Kumārasambhava*, who is also called by the same name as our commentator, appears to be identical with him. The colophons of this commentary also run: *Iti s'rīkṛṣṇapriyas'iṣyasya nārāyaṇasya kṛtau kumārasambhavavivaraṇe . . . . sargaḥ.* Not only do both thus call themselves pupils of *Kṛṣṇa*, both also claim to belong to the same village *Brahmakhala.*[2] The opening verse of both the commentaries is:

[1] Adyar Library MS. (XXI, p. 28), foll. *36a*, *50b*.

[2] See the introductory verses of both the commentaries; this village is situated a few miles to the south-east of the well-known Guruvāyūr temple situated in the Ponnani Taluk, British Malabar.

षट्पदमुखरितगण्डं कोटीरभरावबद्धशशिखण्डम् ।
प्रणमत वारणतुण्डं पदकमलप्रणतसुरषण्डम् ॥

At the close of each of the eight Cantos[1] of this *vivaraṇa*, the author mentions an earlier work of his :

(*a*) गोविन्दाङ्गगुणौघवर्णनविधौ दक्षस्य नारायण—
क्ष्मादेवस्य कृतौ गिरीशगिरिजाभक्तिप्रवृद्धोदये ।
व्याख्यानेऽत्र कुमारसम्भवपदार्थालोचनप्रक्रिया—
निष्णाते प्रथमः समाप्तिमगमत् सर्गो निसर्गोज्ज्वलः ॥

(*b*) मीमांसोचितमानमेयघटनादक्षस्य नारायण—
. . . .
निष्णाते निरगाद् द्वितीय उदितः सर्गो निसर्गोज्ज्वलः ॥

(*c*) 'श्रीमासोत्सवचम्पु' काव्यरचनादक्षस्य नारायण—
. . . .
निष्णाते स्म तृतीय एति विरतिं सर्गो निसर्गोज्ज्वलः ॥

(*d*) आश्लेषाशतकादिपद्यरचनादक्षस्य नारायण—
. . . .
निष्णाते स्म चतुर्थ . . . . ॥

(*e*) श्रीमद्भागवतप्रबन्धरचनादक्षस्य नारायण—
. . . .
निष्णाते बत पञ्चमोऽयमगमत् सर्गो निसर्गोज्ज्वलः ॥

(*f*) ऊढाभोगनृसिंह चम्पुरचनादक्षस्य नारायण—
. . . .
निष्णाते बत षष्ठ एष निरगात् सर्गो . . . . . ॥

(*g*) वैदेहीनवसङ्गचम्पुरचनादक्षस्य नारायण—
. . . .
निष्णाते मधुरोऽष्टमोऽयमगमत् सर्गो निसर्गोज्ज्वलः ॥

[1] Canto VII is to be excepted.

It is thus possible to know that among our author's other works are the *Govindāṅgaguṇaughavarṇanavidhi*,[1] *Srīmāsotsavacampū*, *Mānameyodaya*, *Āśleṣāśataka*, *Srīmadbhāgavataprabandha*, *Nṛsimhacampū* and the *Vaidehīnavasaṅgacampū*.

Of these the *Mānameyodaya* was published in 1912 in the Trivandrum Sanskrit Series as No. XIX. The work was re-edited with an English translation by Dr. C. Kunhan Raja and S. S. Suryanarayana Sastri, and was published by the Theosophical Publishing House, Adyar, in 1933. An examination of this work shows[2] that our commentator, Nārāyaṇa, was responsible only in completing what was begun by his namesake, the well-known author of the *Nārāyaṇīya* and the *Prakriyāsarvasva*.

A MS. of the *Āśleṣāśataka* is understood to be found in the Library of the Sanskrit College, Trippunittura. Mr. K. Narayana Pisharoti has cited a few verses from this work in the *Samastakeralasāhityapariṣattraimāsika*.[3] Some of the verses have really great poetic beauty. I cite the following two verses as a sample :

सूर्यालोकेऽप्युदारामृतरसविरसत्गोप्रचाराभिरामं
दोषाध्याप्तिव्यपेतं सुपरिहृतकलङ्काङ्कुरासङ्गरम्यम् ।
कान्त्या पक्षे परेपि प्रकटितहृदयानन्दमापूर्णबिम्बं
वक्त्रं ते हन्त चन्द्रं वरतनु जयतीत्यत्र किं नाम चित्रम् ॥
सन्ध्या वीतरसा नितान्तकठिनस्पर्शाश्च ते विद्रुमा
बिम्बं तिक्तरसं विरागममृतं माधुर्यहीनं तथा ।
अत्यन्तं मधुरो नितान्तमृदुलो रागेण लोकोत्तर:
केन स्यादधरस्तवात्र भुवने मुग्धाक्षि बद्धोपम: ॥

Concerning the other works, I have no information at present.

Mr. Govinda Warrier[4] attributes to our author a Nyāya work called *Tamovāda*, and a commentary on the *Uttararāmacarita*.

[1] Mr. A. Govinda Warrier (*IHQ*., VI, 93) probably means this when he speaks of a *Govindacarita*.

[2] The author himself acknowledges this in one of the concluding verses of the work ; see below, p. 106.

[3] Vol. VIII, part 2, p. 108. In the use of this Malayalam article, I have been assisted by Mr. K. Kunjunni Raja, M.A., Research Student in Sanskrit in the Madras University.

[4] *loc.cit.*

The *Kumārasambhavavivaraṇa* and the *Mānameyodaya* have some information to give concerning the author. From the concluding portion of the former it can be gathered that his mother was *Kālī*, that his brother was *S'rīkumāra*, and that *Nīlakaṇṭha* was his father. From his maternal grand-father, *Puruṣottama*, a great scholar and a native of the village of *S'vetagrāmavana*, he learnt the fundamentals of Mīmāṁsā, as taught by the great Kumārilabhaṭṭa :

काली च नीलकण्ठश्च तत्परौ यत्प्रिये सदा ।
तेनेयं रचिता व्याख्येत्यत्र को नाम विस्मयः ॥
माता काली पिता वा पदनतविबुधो नीलकण्ठश्च यस्य
भ्राता तु श्रीकुमारः स खलु निखिलमभ्युत्थितं विघ्नजातम् ।
निघ्नन् विघ्नेशकल्पः कृतविवृतितर्दुस्तरं कालिदासा-
दुद्भूतं काव्यरत्नाकरमिममकरोद् बाललीलानुकूलम् ॥
श्वेतग्रामवनाह्वये मुररिपोरारामभूते वरे
ग्रामे यः पुरुषोत्तमः समुदभूत् ख्यातः कवीनां पदे ।
पुत्र्यास्तस्य सुतः स्वमातुलमुखादापीतकौमारत-
न्त्राम्भोधिप्रभवामृतो रचितवानेतत् स नारायणः ॥

To this can be supplemented what can be known from the beginning as well as the concluding portions of the *Meya* section of the *Mānameyodaya*. We are told here that he was patronized by a King Mānaveda, that he prepared the *Meya* portion of the work at his instance, that Mīmāṁsā of the Kumārila school was taught to him also by his uncle Subrahmaṇya and a Rāmācārya. These two teachers also instructed him in the *Kās'ikā* and *Tarka*. His knowledge in *Sāhitya* was derived from the instruction he had at the hands of Kṛṣṇa whose most favoured disciple (*priyas'iṣya*) [1] he claims to be :

यत्कीर्तिर्नहि माति हन्त महति ब्रह्माण्डभाण्डोदरे
यस्याज्ञां प्रणतैः शिरोभिरनिशं धत्ते नृपाणां गणः ।

[1] See the colophons of the *Kumārasambhavavivaraṇa*.

सोऽयं नाटकतर्ककाव्यनिपुणः प्रज्ञातपातञ्जलो
भक्तश्चक्रिणि मानवेदनृपतिर्जागर्ति पृथ्वीतटे ॥
पृथ्वीवृत्रजिता नितान्तमहितेनैतेन संचोदितै-
रस्माभिः कृशशेमुषीविलसितैरभ्यासहीनैरपि ।
प्राङ् नारायणसूरिणा विरचितं सन्मानमेयोदयं
मोहात् पूरयितुं कृता मतिरियं सन्तः प्रसीदन्तु नः ॥
यः ख्यातः पुरुषोत्तमस्त्रिजगति प्रज्ञाकवित्वादिभिः
पुत्र्यास्तस्य सुतस्तदीयतनयात् कौमारतन्त्राम्बुधेः ।
सुब्रह्मण्य इति त्रिलोकविदितादापीतशास्त्रामृतः
सोऽहं पूरितवानिदं प्रकरणं नाम्ना च नारायणः ॥
सुब्रह्मण्यादधीताः क्षितिविबुधपतेः काशिकातर्कमार्गा
रामाचार्याच्च पश्चात् सकलमधिगतं येन कौमारतन्त्रम् ।
कृष्णात् काव्यार्थमीमांसकपरिवृढतः काव्यमार्गावगन्ता
सोऽहं नारायणाख्यो व्यलिखमखिललोकापहासार्थमेतत् ॥

As regards the date of the author, it is stated by Mr. Narayana Pisharoti [1] that, at the conclusion of our author's commentary on the *Raghuvaṁśa*, there occurs the following verse:

धीधृक्सत्काव्यसृष्टाविति कलिदिवसे सोमतत्पुत्रसर्पै-
स्सार्धं षष्ठे तुलास्थे सति दिवसकरे वृश्चिकस्थे तु भौमे ।
देवाचार्येऽपि लग्ने वृषजुषि दनुजानां गुरौ सिंहलीने
मीने लीनेऽर्कपुत्रे सति च विवरणस्यास्य जातः प्रणेता ॥

The phrase *dhīdhṛksatkāvyasṛṣṭāviti kalidivase* gives the date of birth of the author in Kali days as 17,11799. It corresponds to the month of *Tulā* in the Kollam year 761 (A.D. 1586). Mr. Pisharoti [2] is also inclined to identify Mānaveda, the patron of our author, with him who is the author of the *Kṛṣṇagīti* (A.D. 1654) and the *Pūrvabhāratacampū* (A.D. 1644).

---

[1] *op. cit.*, Vol. VIII, part 2, p. 102.
[2] *Ibid.*, pp. 103 ff.

REVIEWS

The Renaissance of Hinduism by Prof. D. S. Sarma, Benares Hindu University, price Rs. 15 or 21 sh.

This is the first publication in the Pratap Singh Gaekwad Library of Indian Philosophy and Religion, of which Sir S. Radhakrishnan is the editor. The author of the book is well known to students of Hindu religion for about twenty years now, through his publications on the *Gītā* and on Hinduism in general. He has published the Nārada *Sūtras* on *Bhakti* and he is also the author of *Gandhi Sūtras*. The one aspect of ancient Indian civilization on which there has been profuse presentations in modern times is the aspect of religion and philosophy. The Orientalists of Europe were interested in religion and philosophy, besides history and philology. The European Missionaries were specially interested in the study of Hindu religion and philosophy. The present book is an addition to the many books available on the subjects.

Books on religion and philosophy in India available in modern languages are so very profuse and have practically eclipsed all other phases of ancient Indian life to such an extent that now Hinduism has come to be regarded as a religion in the sense that it has a set of creeds and dogmas, and Hinduism is classed as a religion along with Buddhism, Christianity and Islam. But really Hinduism is not a religion in this sense. There are no creeds in real Hinduism. There are no dogmas. Hinduism is only a civilization that obtained in India; it was a mode of life. In this civilization, various religions with their own creeds and dogmas found a place; each religion revered its creeds which played their full part in the life of the followers of that religion; but no particular religion within that civilization

claimed for itself the right to be considered as the only expression of the real truth. Every religion recognized the other religions as valid aspects of truth, which though ultimately one, could have different forms of expression. Every religion that could show this broad-minded tolerance, which had a place within the scheme of Indian civilization, came under the term Hinduism. Thus Hinduism has never been a religion ; it was ever a civilization embracing and tolerating a number of religions.

This is the Vedic religion, if religion is understood to mean a civilization. There is no record of the various religions comprised within this Vedic civilization. We have only the poetry of the Vedic age, what is now called the *Ṛgveda*. One is not sure if everything within the *Yajurveda* belonged to the Vedic age, or whether only the *Mantras* within that Veda can be assigned to that age. The *Yajurveda* or the *Mantras* within that Veda alone formed what can be really called religious literature of that age. In the *Ṛgveda* there is only high class poetry of the age in which the religious beliefs of the age are reflected just as in the *Mahābhārata*, the *Rāmāyaṇa* and the *Purāṇas* and in the poetry of Kālidāsa, Bhavabhūti and others there is the reflection of the religious beliefs of those ages. Thus one cannot say whether there was polytheism, henotheism and monotheism in succession in the *Ṛgveda*, which later developed into the monism of the Upaniṣads, with any more authenticity than one can assert that there is an evolution of these phases of religion in the *Mahābhārata* and the *Rāmāyaṇa* and the *Purāṇas* with a culmination of monism at a later stage.

Even the variety of religious beliefs that prevailed at the time when Buddha came into the field simply shows the tolerance of the nation on matters religious and does not record any decayed condition of religion at that time. The conflict between ritualism and faith on one side and rationalism and inquiry on the other side noticed in the Vedic *Saṃhitās* and in the *Upaniṣads* respectively, is also a new doctrine enunciated by foreign scholars and is against Indian tradition. Knowledge is placed on the highest plane in the whole of the *Ṛgveda*, and *Upaniṣads* give due recognition to the

value of ritualism in man's spiritual progress. The author of the book had access only to the interpretations of foreign scholars and to the writings of Indians who had absolute faith in the infallibility of the conclusions of European scholars. The one book where the unity of thought between the *Saṁhitās* and the *Upaniṣads* has been systematically worked out (namely, *the Ātman in the Pre-Upaniṣadic Vedic Literature* published by the Adyar Library in 1944) was not available to him.

After this Vedic phase came Buddhism and Jainism, the revival of Hinduism under the S'uṅga kings after the period of patronage extended to Buddhism by the Maurya kings, the further revival of Hinduism under the Guptas, the evolution of the religions of the three great Ācāryas, the evolution of the various sects of S'aivism and Vaiṣṇavism, the attempts of synthesis between Islam (which had by this time established itself as a separate religion in India) and the traditional religion of the land—all such stages in the development of the religion of the country are fully dealt with in the first chapter of the book. Except in the matter of Vedic religion, where the so-called conflict of ritualism and rationalism has been brought into great prominence, the whole narration of the history of Hinduism through such a long period reveals the author's command of facts, his capacity for condensation retaining all essentials and eliminating the trivialities, his mastery over language which makes very interesting a narration that is likely to be a tedious chronicle, and his impartial and judicious presentation of facts. An occasional lapse like the mention of Rathods as distinct from Rashtrakutas (p. 34) must be ignored in a work of this size, as a mere speck. This covers the Historical Introduction of 70 pages.

Then the main body of the Book is divided into eleven chapters, dealing with Ram Mohun Roy (Brahmo Samāj), Justice Ranade (Prārthanāsamāj), Swami Dayanada (Ārya Samāj), Annie Besant (Theosophical Society), Ramakrishna Movement (two chapters for Ramakrishna Paramahamsa and Swami Vivekananda), Sri Aurobindo, Rabindranath Tagore, Gandhi (two chapters for

Satyagraha in South Africa and Satyagraha in India) and Professor Radhakrishnan. The work opens with a Foreword from the pen of S.R. and the work closes with a chapter on S. Radhakrishnan. The final position must have been asigned to Prof. Radhakrishnan on chronological grounds and not in imitation of Mādhava's *Sarvadarśanasaṅgraha* where Advaita is dealt with last for obvious reasons.

There has been one great renaissance in Hinduism and that is what can be called the *Purāṇic* revival, where Vedavyāsa plays the chief role. In this *Purāṇic* revival, Śrī Kṛṣṇa the Ideal Man is depicted as having lived a full life following the customs of His times, with a palace of luxury, with many consorts, enjoying all royal splendours. He helps the Pāṇḍavas in defeating their enemy and in recovering their rightful throne. The *Saṃnyāsa* which the Ṛṣis adopted were only for themselves; but they, one and all, taught the ordinary man to lead the life that befits a man of this world. They never encouraged the ordinary man in imitating their own *Saṃnyāsa* life in external appearances. Religious differences only enriched the religious experiences of the people and never formed a ground for rivalry and mutual fued. The *summum bonum* came naturally as a direct fruit for man after leading a full life in this world.

But this revival was short lived. Religious Teachers and leaders of religious movements began to condemn creeds and beliefs not found in their own sects, and in the place of a "federation" of religions, there came about in India a constant series of wars among religions. What has been revived in India during the nineteenth and twentieth centuries (which is the theme of the book under review) is this partial outlook on man's relation to the universe. Thus Ram Mohun Roy denounced everything except the *Upaniṣads* in Hindu religious literature. Dayananda Saraswati denounced everything except the *Saṁhitās*. Both of them condemned idol worship, which has been the most important aspect of religious life in India. In the Ramakrishna Movement, the *Saṃnyāsa* aspect is over-emphasized and even ordinary men are drawn into its fold as "Saṃnyāsins," though such people may not

have been admitted into the "Order." There is a strong *Advaita* bias also, and Swami Vivekananda was an out and out *Advaitin* who regarded the other forms as inferior phases of religious experience. The Prārthanā Samāj interested itself more in social reform—education of girls, prevention of early marriages for girls, widow remarriage etc. Aurobindo has retired into Ās'ram and there is little of what may be called a *movement* towards revival, around him. Rabindranath Tagore is a poet and Gandhi is playing his part in the political field. Prof. Radhakrishnan is emphasizing the value of religious experience in man's organized life. Thus none of these movements have ever attempted what the movement associated with the name of Vedavyāsa has attempted, namely, the improvement of man's life as a whole, to recognize complexity as an integral factor in this world and to emphasize the unity of the parts in this complexity. Man must live; man must do his duty in life. The future comes naturally as a result of the life that man leads in the present; the Paths are many, though the goal is the same; and this goal is for all. The *Purāṇic* movement fought against the antithesis between Spirit and Matter and taught the harmony and unity of the universe divided up into Spirit and Matter. The *Purāṇic* movement took into consideration the whole of man's life and recognized the needs of man according to his varied aptitudes and tendencies. Thus the votaries of S'āstraic intellectualism performed the Vedic *Yāgas* and worshipped idols in the temples and they saw no contradiction among these various forms of religious practices. Compared to this great revival of Hinduism, there is nothing that deserves the title of renaissance movement in Hinduism in modern times. Cutting and chisseling, remodeling, selection and filtering—these are the processes that one finds in modern times. Each movement tries to take up a small portion of what was Vedic civilization and calls it the essence of Hinduism, and discards the others and even condemns the others.

It is only in dealing with the Theosophical movement that the author has been able to present a picture of a wide movement

that comprehended the various phases of man's life. From the various quotations given from the utterances of Annie Besant, one gets an impression that in this movement, there has been an attempt to take Hinduism as a whole and to revive this whole. There is the aspect of adjusting the parts to the requirements of modern times; but there was no attempt to discriminate between one phase and another and to condemn or discard any phase. The whole energy of the leaders of the Theosophical movement had been directed to bring up the whole of Hinduism (which comprehended the entire religion of India including Buddhism and Jainism) to the modern times instead of demolishing the edifice and exhibiting the broken parts as curiosities from an ancient period in a public museum.

It would be unfair to the author if a reviewer starts criticizing any special statement or any particular aspect of the presentation of the theme. The author has a right to hold his own opinions and the reviewer may only differ from him. But there is no question of either being in the wrong for differing from the other. Statements like "His position as a world-poet is now universally recognized" (p. 341) and "the greatest since Kālidāsa" along with a statement like "has not given us any work which we can place by the side of the *Divine Comedy* or *Paradise Lost*" may puzzle some (among whom the present reviewer is one). The implication that after Kālidāsa nothing has been written in India that can compare with the *Divine Comedy* and the *Paradise Lost* may not disturb the peace of mind of a Professor of English Literature; but people who have spent their whole life in the study of Indian literatures have a right to hold different views.

To bring about a compromise between the conflicting positions of Kesab Chandra Sen's views on social reform and his religious beliefs on one side and the marriage of his daughter (under age) with the Prince of Cooch Behar and the need to conduct the marriage according to Hindu rites, the doctrine of divine inspiration (*Ādeśa*) had to be imported (p. 104). Swami Vivekananda used to encourage his followers and the inmates of his Āśram in their faith

regarding their Master being an incarnation (p. 296); but the same Swamiji mocked at the religious beliefs of other Movements as recorded in the following: "Swami, have you ever seen an elemental?"; "Oh yes, we have them in India for breakfast." Further it is reported in the book that he considered Theosophy with its Masters and occultism and mysticism, a danger to India (p. 295). The author himself speaks of "the Theosophical Society with its Tibetan Masters, its occult phenomena, and its esoteric teaching," (p. 294) in a tone which does not reflect an attitude of tolerance towards other forms of religious beliefs; and yet the author speaks with approval and even with great veneration about the occult experiences of other religious Teachers. If one were keen on finding dark spots, one can find them even on the purest of surfaces. One of the heroes of the present day renaissance is described in the book as living just like the ordinary peasant in a simple cottage, wearing just a loin cloth and travelling third class. But a cynic may as well ask, "Does a peasant get his third class compartment vacated when he wants to travel? Does he get a special carriage or a special train even, occasionally for his official tours? Does the train halt on wayside stations to enable him to entrain or detrain? Does he get the luxury of palatial buildings of millioners in cities and luxurious cars?"

The description of the Vedic religion and its *Purāṇic* revival given above is from the point of view of the reviewer. The author's views on the matter are different. The author seems to hold that Hinduism is a religion into which people could be admitted or from which people can desert, that steps should be taken to bring more members into this religious organization and to stop the migration from its fold. He also gives an impression that religion carries with it some conflict of interest with the affairs of the world and that the *Āsrama* life is the proper religious life for all. In the matter of Idol worship, the author is a little apologetic. The reviewer sees no reason why one should compromise on the matter. Hindus worshipped the Idol in a temple as the Deity. The idol has sentience, the idol gives boons, the idol protects. In the matter

of temple entry for those who were not given admission to Hindu temples, real Hinduism prescribed the building of new temples for those who want to worship God in a particular way, instead of disturbing the practices obtaining in existing institutions. There is nothing called a Hindu temple. The Hindus had temples and any Hindu can have a temple. Such temples are for those who institute it and conduct the affairs of the temple. The last chapter in the book raises many problems regarding the future of Hinduism and their solutions. They require careful consideration. But as a preliminary step, one may recommend that more encouragement be given to a deep study of ancient Indian civilization and that the help of those who have studied anicient Indian civilization in the light of modern conditions be requisitioned in such matters.

The author's outlook is different from that of others. The subject dealt with in the book is something that provides much scope for great differences of opinion. An absolutely impartial presentation of the complicated problems in the book is beyond the capacity of any author. The author's personality is sure to appear in the book. Considering the difficulties that face an author having to deal with such a subject, it must be admitted that the performance gives credit to the author. There is a bias; but that is only the personality of the author. Nowhere is there an attempt to distort facts: there is no malice evinced, in dealing with the subject, against any person or against any event connected with a person.

EDITOR

Studies in the Rāmāyaṇa by Saṁskṛta-Sāhiti-Vallabha, Sārasvata-Sārajña T. Sundarachariar, B.A., B.L., published by P. Varadachary and Co., Madras, 1945. Price Rs. 2/8.

Mr. Sundarachariar is one of the few persons who have taken a delight in studying Sanskrit and in trying to understand and appreciate the literary values of the language. There is a general notion among the so-called educated people that the world has

changed in recent times and that what is inherited from ancient times is not of any value to the modern world. But, as a matter of fact, the world does not change. Man and his problems remain essentially the same. There may be growth ; there may be expansion ; but there is never a complete break up and a new start in the evolution of man. Thus the author, who has acquired the highest form of education which the present day arrangements provide, finds that the *Rāmāyaṇa* written more than two milleniums ago is still as fresh as when it was written and will continue to inspire the future humanity with its freshness and vitality. The author gave a few expositions of the great Epic before a cultured audience at Kumbakonam last year ; his spoke then in Tamil: Now the lectures are presented in English so that a wider audience could read and understand them, than if the lectures were published in Tamil. The present instalment contains only his interpretation of the *Bālakāṇḍa*. It contains two parts, the first part dealing with the main problems and the second containing notes on certain points raised in the first part. The first part is divided into three sections dealing respectively with the genesis of the *Rāmāyaṇa*, the theme of divine incarnation and the *Bālakāṇḍa*. Thus the first two sections of the first part are introductory. The *Rāmāyaṇa* appeals to different persons for different reasons and in different degrees. The source of the *Rāmāyaṇa* theme, the date of the composition of the Epic, the original form of the Epic and the evolution and later accretions are some of the problems that interest a historian. The Epic itself, its artistic beauties, its ethical values, its influence on man's life and such problems appeal to other persons. The author definitely belongs to the second class. The story of Rāma does not find any reflection in earlier Sanskrit literature, as does the story of S'rī Kṛṣṇa and the Pāṇḍavas. Some stories about S'rī Kṛṣṇa like the suppression of Kāliya and the lifting of the Govardhana can be directly traced to some of the stories in the Ṛgveda. But no such immediate relation is found between the *Rāmāyaṇa* and the Vedic literature. Those who explain all mythologies on astronomical basis may find in the story the annual

phenomenon of the Sun going to the south, losing his lustre and then regaining the lost lustre and returning to his northern abode. Others see in it the harvest phenomenon and still others the historical fact of the Aryan colonization of South India. Still others may find in the outline of the delineation of Rāma's character an antithesis of the character of Buddha, who gave up his kingdom, discarded his family and renounced his claim to the throne, while Rāma fought for the recovery of his consort stolen by the Rākṣasa and, returning to his kingdom along with her, was crowned and ruled over the country. The problem of the authorship of the Epic is another puzzle. According to the *Rāmāyaṇa* itself, it is the first secular poem and the verse:

> मा निषाद प्रतिष्ठां त्वमगमः शाश्वतीः समाः ।
> यत्क्रौञ्चमिथुनादेकमवधीः काममोहितम् ॥

is the first verse composed by a man. Before that there had been only the Vedic poetry that had manifested itself to the supernormal visions of Ṛṣis; no *man* had composed a metrical passage. But the *Rāmāyaṇa* itself presupposes earlier metrical passages of a secular character. Then what is the relation of Vālmiki to the Epic? Vālmiki is a contemporary of Rāma and, strictly interpreted, the Epic is contemporaneous with the hero and the theme. There are many "critical scholars" who take the hero of the Epic originally depicted as a man and by the tampering of later hands converted into a divine incarnation. It is to this last problem that the author has applied himself with enthusiasm and rightly so. The entire value of the Epic as a *great* poem depends on this point and the author rightly devotes the whole of the second section for this topic. On this point one has to note the following. If Rāvaṇa had received a boon from the Divine that he would not be killed by any being other than a man and if Rāvaṇa was satisfied with this limitation because of his contempt for man as an insignificant being, the situation demands that God himself should appear in this world as that *small* man and vanquish the same mighty

Rāvaṇa. The value of *Tapas* for a true poet, the need for a formal initiation even in the art of poetry, the relation of the teacher and the disciple, the nature of a truly great poem, these topics are ably dealt with in the first section under three headings. The third section is a running comment on the various events in the *Bālakāṇḍa*. In this running comment he deals with the problem of the relation of good and evil, of virtue and vice, in this world. If Rāma, the hero, is the incarnation of God as the son of the virtuous king Das'aratha, we must understand that Rāvaṇa is the son of the great sage Vis'ravas. His brother happens to be one of the greatest devotees of God, namely, Vibhīṣaṇa. If Tāṭaka happens to be a Rākṣasī, it was only an accident that made her such. Rāvaṇa, again, was a great devotee of S'iva; he had studied the Vedas and observed Vedic rites. Rāvaṇa, according to Hindu mythology, was formerly Jaya, one of the guards of Mahāviṣṇu. Here too it is an accident, in which he is little to blame, that made him a Rākṣasa. Man's real purity, the accidental occasions that bring about evil in his being and divine intervention to remove such evil from him—this is a great teaching of Hindu Epics which may have a great value to man in modern times, when nations consider themselves as God's chosen and nations condemn others as incorrigibly wicked and fit only to be wiped out of the face of the earth. The brotherhood of man, man's innate good nature, the common destiny of all individuals—these are some of the great and noble doctrines which our ancient Teachers tried to convey to us in such Epics. I had to draw attention to this aspect because the author has himself said, and Sir S. Varadachari in his Foreword has drawn special attention to the statement, that the Tāmasic type represented by Tāṭakā admits of no salvation and that it has to be slain by the Lord. I can accept this term "slain." only if it means that the Lord removes from the individual that is classified under the *Tāmasic* type, the stain that is brought about in the individual through some accident in which the individual himself has little responsibility. One may wonder whether, in such events as the conversion of Tāṭakā, Jaya and Vijaya (who

later became Hiranyākṣa and Hiranyakaśipu and still later Rāvaṇa and Kumbhakarṇa), into Rākṣasa nature, the change of Ahalyā into a rock and the sufferings of Śakuntalā through the curse of some sages, there is not some reflection on the want of proper understanding of human affairs in these sages who are supposed to have renounced the world, and also on the divine intervention for correcting the mistake of these sages. In none of such events do we see any sort of wrong committed by the victims themselves that merit such punishments. Thus the sufferings of humanity are the results of the indiscretion of those on the top rather than through any sin of those who actually suffer. This is an aspect of moral problem in the world that needs scrutiny, with reference to Hindu Epics. Do we not see in such events the errings of those who have risen so high in the spiritual plane as to lose sight of the world and the real needs of the world, and consequent sufferings of those who never deserved such suffering ?

The author has raised many problems and he has suggested solutions also. The work is really inspiring. Deep understanding combined with a capacity for clear exposition and fascinating treatment makes the reading of the book both a pleasure and an education. We await the succeeding volumes dealing with the remaining Books of the great Epic.

EDITOR

Dhvanyāloka with Locana and Kaumudi, edited with a gloss called *Upalocana* by the late Mahamahopadhyaya Prof. S. Kuppuswami Sastriyar; Kuppuswami Sastri Research Institute, Madras, 1944. Price Rs. 8.

This edition contains the first of the four *Udyotas* into which the *Dhvanyāloka* of Ānandavardhana is divided. Abhinavagupta has written a commentary on the whole of *Dhvanyāloka*, which is published in the Kavyamala series. There are few commentaries available for the *Dhvanyāloka*, the commentary called *Locana* by Abhinavagupta being the only one extent. On this *Locana* also,

there are not many commentaries. The *Kaumudī* by Udaya is available only for the first *Udyota*. And that portion is now, for the first time, included in this edition.

In the field of *Alaṅkāra S'āstra*, it is the *Kāvyaprakās'a* that has taken the position of being the standard work, on which scholars wrote commentaries. The *S'lokavārtika* and the *Vārtikas* for the subsequent portions by Kumārila on the *Mīmāṁsā*, the *Kās'ikā* on *Vyākaraṇa* and later the *Siddhānta-kaumudī*, the *Bhāmatī* on *Advaita*, and the *Tattvaçintāmaṇi* on *Nyāya* are the works in various branches on which scholars wrote elaborate commentaries in later times. Although one would have expected the same place given to the *Dhvanyāloka* in *Alaṅkāra*, it is really *Kāvyaprakās'a* that has taken the place. As such any information on this great classic is welcome to students of Sanskrit literature and even this incomplete portion of the commentary called *Kaumudī* is a great asset. A correct edition of Abhinavagupta's *Locana* also was a greatly felt need among students of Sanskrit and for the first *Udyota*, the need has been satisfied by this edition.

Little is known of the author of the *Kaumudī*, which has been printed in this edition for the first time. Some information has been given about him in the Introduction to the edition of his other work, the *Mayūrasandes'a* in the Poona Oriental Series. Professor Kuppuswami Sastri who edited the *Kaumudī* would have added his Introduction. But his sudden demise deprived the world of what he would have said on the point. All that can be said is that the name of the author is Udaya or Uttuṅgodaya (the latter is the name printed in this edition), as is suggested in the two verses that appear in the commentary :

आशंसिता रसिकलोकचकोरवृन्दै-
राविर्भवन्त्युदयतोऽमृतगौरुदारा ।
आचन्द्रतारकमियं नवकौमुदीव
प्रीतिं दधातु जगतां विवृतिर्मदीया ॥

in the beginning and

> इत्थं मोहतमोनिमीलितदृशां ध्वन्यर्थमार्गं यतां
> व्याख्याभासमहोष्मलज्वरजुषां प्रेक्षावतां प्रीतये ।
> उत्तुङ्गादुदयक्षमाभृत उदेयुष्यामयुष्यामयं
> कौमुद्यामिह लोचनस्य विवृतावुद्योत आद्यो गतः ॥

in the end.

Even here there is no direct mention of the name of the author. The name is to be inferred. From the element *kṣamābhṛtaḥ* in the name, we may infer that he was a king. Whether the author meant the term *uttuṅgāt* as a part of this suggested name or not, we have no clue to decide. He mentions his other work called *Mayūradūta* on p. 201. He cites many other verses as his own (pp. 68, 202, 227, 234, 261). But none of them have been traced to any source. If the author is the same as the hero in the *Mayūrasandes'a*, then that hero is found to be a member of the family of this reviewer, with the hereditary Title of S'rīkaṇṭha. This is all that can be said now about the author. The date can be decided through the mention of Uddaṇḍa, famous in Malabar, as a living poet in the *Sandes'a*: but the date of Uddaṇḍa itself is not finally settled. The available evidences support a hypothesis that the date may be round about 1400 A.D. Nothing more can be said at present.

The *Kaumudī* is a very scholarly exposition of the *Dhvanyāloka* along with the *Locana*. There are many places where the exact meaning of the text of the *Dhvanyāloka* is not quite clear. Prof. Kuppuswami Sastri has given his gloss to elucidate certain points here. His is not a continuous and running commentary. It is only an occasional gloss. Thus the opening passage in the *Dhvanyāloka* must be rendered into English as: What has been from generation to generation known among wise men as *Dhvani*, which is the life of a poem, of that some people assert non-existence. But Abhinavagupta says that the passage must be construed to mean that wise men had been speaking

about *Dhvani* being the life of poetry from generation to generation. According to the first interpretation what is ascribed to wise men is only the term *Dhvani* and not that this *Dhvani* is the life of poetry. According to the second interpretation, the wise men of old recognized *Dhvani* as the life of poetry. The *Upalocana* justifies this interpretation of Abhinavagupta. Further, there is much difficulty in construing the passage of Ānandavardhana where he says that the sorrow of one of the *Krauñca* pair manifested as poetry. In the *Rāmāyaṇa* it is the male bird that is killed and the sorrow is in the femable bird. As the passage stands, Ānandavardhana seems to say that the female bird was killed and the sorrow of the male bird manifested as poetry. The *Upalocana* gives an interpretation by which the passage agrees with the Rāmāyaṇa wording. I give only two specimens.

The theory of beauty in poetry as expounded in this *Dhvanyāloka* is something for which there has not been even a distant approach among literary critics in any language, including modern literatures. It is unique in the literatures of the world. What S'aṅkara has done for Indian philosophy, Ānandavardhana has done for Indian poetry. But the latter has not yet been understood and appreciated. This edition is only the first step in a journey that has to be very long. The goal is not less fascinating than where S'aṅkara's philosophy leads us. We await subsequent instalments, though *Kaumudi* may not be available.

EDITOR

The Journal of the Travancore University Oriental Manuscripts Library, *Trivandrum* Vol. I, No. 1. April, 1945. Annual subscription, Rs. 4.

The manuscripts Library in Trivandrum is one of the richest collections in the world, both in regard to the number of manuscripts available and the value of the works, being rare and not seen elsewhere. The Trivandrum Sanskrit Series has earned for itself a reputation unsurpassed by any other serial publications in Sanskrit literature. The Library and its publication activities were directly

under the Government till recent years, until the University of Travancore was inaugurated; and when the University started functioning, the Library and its publications were transferred to the University, a step which some other Governments may imitate. It is a very wise step which the University has taken in starting a Quarterly Journal for the publication of smaller works serially through it. The present volume, which is the first, contains *S'rī Padmanābha S'ataka* of S'rī Svāti Maharaja of Travancore who ruled over the country about a century ago and who was a profound scholar, poet and musician. This work in ten *Das'akas* appears completely. The next work is Rāmapāṇivāda's *Mukundas'ataka* with a very elaborate and scholarly commentary. It is in ten *Das'akas* and only the first *Das'aka* appears here; the first verse of the second is started. The *Matsyāvatāra Prabandha* (in the form of a *Champū*), which is a very short poem and attributed to Nārāyaṇa Bhaṭṭa, is the third work and is completed. The *Sṛṅgārasudhākara Bhāṇa* of As'vati Prince of Travancore, who lived a century and a half ago is completed as the fourth contribution and *Godavarmayas'obhūṣaṇa* of Aruṇagiri Kavi is the last. This is an *Alaṅkāra* work where the illustrative verses are in honour of Godavarma, a king of Bimbili in Kerala, which is now a part of the Travancore State. We welcome this new addition to the journals that cater for the Oriental scholars. This will be a very useful complement to the Serial publication. A short prefatory note about the authors and works would have been a very useful feature. We will also suggest that brief notices of important manuscripts in the Library, whose publication cannot be immediately taken up, will be a very valuable adjunct to these publications, as a continuous and integral part of the Journal, instead of confining it to mere publication of texts. We take the liberty to note that there is some scope for improving the printing and get up of the Journal and also of the whole series published by the Library We are sure that as soon as the present abnormal times are got over, some steps will be taken in this direction.

EDITOR

Telugu Literature (Andhra Literature) by Prof. P. T. Raju, M.A., Ph.D., Sastri, of the Andhra University. The P.E.N. Books, India Literatures. The International Book House, Bombay, 1944.

The Indian literatures are not known to the outside world in the way in which they deserve to be known. As a matter of fact even in India, the literatures are not known sufficiently well to the ordinary educated person. The Indian centre of the P.E.N. is doing a great service not only to India but also to the whole cultured humanity by undertaking the publication of a series of studies on the various Indian literatures. Sixteen volumes have been planned and four of them (including the present one) have already been published. In spite of war conditions, the publication has not suffered thereby, in the matter of the printing and get up. The book is of a very moderate size, and as such it is within the reach of the student of average means; but having regard to its beautiful appearance, it does not look cheap, and even a fastidious person can keep it with him without blushing. There is a short Foreword by the general editor, Sreemathi Sophia Wadia and an Introduction by Sir C. R. Reddi, the Vice-Chanceller of the Andhra University, who is known to be one of the best Telugu scholars of the modern times. The author himself adds a Foreword and then the book starts after these preliminary portions covering twenty four pages. The main body of the book is divided into three parts according to the general plan of the series, the first part containing an account of the ancient period in the literature and the second part being devoted to an account of the modern period. The third part contains an Anthology from the literature. The first part contains five chapters devoted respectively to the beginnings, the *Mahābhārata* Poets, the *Rāmāyaṇa* Poets, the *Prabandha* poets and the *Satakas*. From this, one gets an idea that Telugu Literature is more or less only a rendering into Telugu language of Sanskrit works. Even in the chapter dealing with the beginnings of the Telugu Literature one fails to find anything that can be called real Telugu Literature dealing with Telugu themes. It deals more with the Andhras and the Telugu Language,

Both as a nation and as a language, the author seems to entertain what may be called a pro-Aryan bias, regarding their beginnings. In the chapter dealing with the *Prabandhas*, the author definitely says that the themes are taken from Sanskritic sources but in treatment they are genuinely Telugu. But in a literature, if it deserves that name, there must be some really original theme found in the country itself for the poets to present in the form of art; they should not depend entirely on a foreign source, however local the treatment of the foreign themes may be in the hands of eminent poets. There must be folk-songs; there must be other forms of secular poetry like songs about national heroes and heroines, about kings and warriors who have made a mark in the development of the nation. There must be poems dealing with the temples, towns, rivers and mountains of the country. There must be fables of a purely local origin. Thus it is not merely in dealing with the origins of the Telugu nation and the Telugu literature that the author shows his pro-Aryan bias. It is seen in his treatment of the literature also. It is rather surprising that Sir C. R. Reddi too has not helped the readers in the matter by at least drawing attention to this fact. One also notices a slight want of proportion in the book. There are discussions on certain points which could well have been avoided in a short survey of the literature in such a small compass and more could have been added by way giving a rapid survey of the poems and poets in Telugu. If the space had been taken up for giving a mere list of authors and works with a two or three line comment, it would have added considerably to the value of the book. This is not saying anything desparaging to the book. It is only an expression of a different point of view.

In the second part there is a survey of modern Telugu Literature. In all the modern Indian literatures a great change has taken place in the nineteenth century on account of the impact of European literatures and European thoughts. The days of big subjects and grand poetry have practically vanished and the days of common-place subjects of a topical interest and of shorter

poems have set in, in all Indian literatures. In a grand Epic, we see only the great theme; in a classical drama we see only the characters. We do not see the personality of the poet or of the dramatist. But in modern times we do not see either the poetry or the theme; we see more the poet in the poems. The poet is the theme and few poets can write on anything but himself. The author of the book under review calls this new spirit of poetry by the term *Bhāvakavitva.* I hope that I have correctly interpreted the writer; at least that is the opinion of the reviewer about the point. Prose dramas with little of literary value and with no permanent interest, novels (with detective and historical themes), essays on various subjects of present day interest, works on scientific subjects—these are some of the phenomena that have newly appeared in modern literatures and all these topics are dealt with in the second part. Even here, we see more a general discussion of the subjects and rather too little of the actual facts of literature, in the book. One gets the impression, after reading the book, of a philosopher's musings, rather than of a literary man's presentation of facts. The third part is a very interesting anthology. Here one can expect only illustrations from literature of points raised in the body of the book, and to this extent the anthology is sufficiently comprehensive and varied. But here at least, the reader has a right to expect some specimens of poems that could not be dealt with in the body of the book. The author's dictum that between the poetry of the provincial language and that of Sanskrit the only difference must be that of language but not of theme and spirit (p. i in his Foreword) has been carried a little too far. One feels that one is missing a good share of what may be called Telugu poetry, which means not merely poetry in Telugu language, but poetry on Telugu subjects.

We have drawn attention to certain points where there is some scope for addition in the presentation of facts. But so far as the facts presented are concerned, we have nothing but praise and appreciation. We do not also be little the difficulties that lie in the way of a person who has to present a great subject in a short

compass. It is easy to present a small subject in a big book. But it is only a genius that can bring together into a single volume, brevity, comprehensivness, clarity, accuracy and last, but not least, charm. As far as the book goes, it is a great success.

There are no books from which one can get any idea of the rich literature that is available in the various Indian languages. There is no demand. The students who undergo education in the various Indian Universities receive their literary training in the English language. They read Indian literature only as an inevitable element in the curiculam. Provision for the proper teaching of Indian literatures, the number of persons who have really understood the literary values of works available in Indian literatures and who have the training and aptitude to appreciate the beauties of Indian literatures, the number of students who take an interest in their own literatures—in all such matters the position in India is something of which leaders must be ashamed. It may be an unpleasant remark to make that even in the University where Sir C. R. Reddi, one of the most famous among modern Telugu men of letters, is the Vice-Chancellor, the position of Telugu language and literature is far below what the language and literature of a European or any other modern country occupies in a University of that country. Our ancients have given a great wealth. If we cannot and will not protect and improve it who else can and who else will? The series undertaken by the Indian centre of the International organization of P. E. N. has started in the right direction on a pilgrimage on which it is the Universities in India that should have taken the leading part. The publishers and the author deserve not merely hearty congratulations on the excellent work; they deserve the gratitude of all those who have any real feeling of Indian nationalism and true patriotism.

EDITOR

Printed and Published by C. Subbarayudu at the Vasanta Press, Adyar, Madras
P. I. C. No. 85--18-9-45--250 Copies.

अब्दे पार्थिवनाम्नि धाम्नि महसामंहोमुषि प्रापुषि
स्थानं कर्कटमर्कजन्मदिवसेऽदभ्रे तुरीये तिथौ ।
बाणाम्भोनिधिरत्नभूपरिमिते क्रिस्त्वब्द आगस्टिति
ख्याते मासि दृगिन्दुसंमितदिनेऽरुण्डेल्प्रभुः क्ष्मां जहौ ॥

आत्मज्ञानविचारतत्परमहासंघाग्रणीः स्वं मतं
प्रख्याप्यात्र परत्र च प्रथयितुं नूनं जहौ ज्यामिति ।
मन्यन्ते ह्यदसीयमार्जवमथो सौभ्रात्रमौदार्यकं
भूतानां हितकारितां च विततां संविद्रते ये भुवि ॥ २ ॥

पार्थिवे कटके सप्तविंशाहे शनिवासरे ।
आत्मज्ञानसभाध्यक्षोऽरुण्डेल्प्राज्ञो भुवं जहौ ॥ ३ ॥

(अनुशोचकस्य कस्यापि)

DR. GEORGE S. ARUNDALE

(Born on 1st December, 1878)

President of the Theosophical Society

21-6-1934—11-8-1945

passed away early on Sunday the 12th instant (12-45 a.m.) at the Headquarters of The Theosophical Society, Adyar.

The members of the Adyar Library place on record their sense of deep sorrow and profound loss.

GLIMPSES OF GEORGE S. ARUNDALE

By J. L. Davidge

Dr. George Sydney Arundale, a great and gifted friend of humanity, was nearing 67 when he passed away on August 12. 'He was a man of many parts, all synthesized in a greatness which is characteristic of those well advanced along the Path of Holiness. Great in Theosophy, in statecraft, in education, in administration, in the mysteries of religion, he would call himself a "Jack-of-all-trades," but that was only an unpretentious way of summing up many capacities in the arts and sciences embraced in the three objects of The Theosophical Society which conjure a full picture of individual and cosmic evolution. His magnum opus, *The Lotus Fire*, evinces a depth of understanding of cosmic processes which is sufficient to place him in the ranks of true occultists.

George S. Arundale was born 1st December 1878 in Surrey, England, son of a congregational clergyman, John Kay, but took his mother's name Arundale, which has affiliations with two distinguished families of British painters. Through his family connections he became at 21 a member of the Worshipful Company of Pewterers and by virtue of that membership a Freeman of the City of London.

Educated privately in Italy and Germany, he entered St. John's College, Cambridge, 1895, graduating with honours

in moral science 1898, and with honours in law 1899. He showed an early sympathy for Indians by taking part in the Indian Majlis at Cambridge. Then he spent some time in research on the French Revolution at the Archives Nationales, Paris, and in 1901 became a Fellow of the Royal Historical Society, London.

EDUCATIONIST

In 1903 at Dr. Besant's invitation he came to India as Professor of English Literature at the Central Hindu College, Benares—a great national institution to which pupils came from all parts of India ; the members of the staff were devoted patriots, and most of them gave their wholetime services for a minimum allowance. The ideals of the College were to give Indian youth a sound intellectual education, but adding Hindu religious instruction and encouraging a fervent practical love for the Motherland. Many of Dr. Arundale's old students now occupy high places in the public life of India and they invariably assembled to greet him in the great cities on every tour he made of North India.

He was elected a Fellow of the University of Allahabad to which the C.H.C. was affiliated, and became an examiner both to the University and to the Government. In 1909 he became Principal of the College, but in 1913 resigned to take up wider educational activity and visited Europe. The Central Hindu College shortly afterwards became the nucleus of the Benares Hindu University.

In 1915 Mr. Arundale joined the British Red Cross, London, and became commandant for some time of the Endsleigh Palace Hospital for officers. He also served a short term as General Secretary of The Theosophical Society in England and was an inspiring and vivifying force in the English Section.

Returning to India, he threw himself into Dr. Besant's educational and political work, and became organizing secretary of the All-India Home Rule League, which started the campaign for India's freedom. In 1917 he was interned with her for political activities, but after three months the pressure of public opinion brought about their release. For several years he worked for the Society for the Promotion of National Education (S.P.N.E.), organized by Dr. Besant, travelling up and down the country, establishing schools and stimulating education everywhere.

In 1918 the National University was inaugurated at Madras, with Rabindranath Tagore, the poet, as Chancellor, Dr. Besant Vice-Chancellor, and Mr. Arundale Registrar, with special charge of the teachers' training college attached to the University. Six years later the University conferred on him the honorary degree of Doctor of Letters in recognition of his long service to education in India, Tagore signing his diploma. The University has since ceased to exist.

In 1922 Mr. Arundale accepted the post of Commissioner of Education under the Government of Indore, retaining it for a year and becoming Educational Adviser on leaving the service. In 1924 he was appointed by the Government of Madras a member of the Training of Teachers Committee appointed to reorganize the training and revise the curriculum. He also reported on the educational system in Kashmir. His interest in education never flagged. In speeches, books and journals he consistently advocated Indian education for India based on her age-old traditions and not on foreign conceptions. The Besant Theosophical School, Adyar, is a fine example of his educational principles in practice. It incorporates the Montessori method. He it was who invited Dr. Montessori to India and encouraged her work here, frequently criticizing the

Governments of India for their neglect of this "great forerunner of the new education throughout the world."

In 1924-25 Dr. Arundale made an educational tour through Europe, studying educational, political and social conditions and lecturing. He was active in New Era education and two schools in England have been named after him.

A GREAT TRAVELLER

Going wherever his superiors needed his services, in 1926 he visited Australia for the first time and accepted office as General Secretary of the Australian Section of The Theosophical Society. With great energy he threw himself into various progressive activities, publishing *Advance Australia !* and other journals and helping to found the Theosophical Broadcasting Station, 2GB, of which he was chairman of directors, and which he used to spread Theosophy to many thousands of Australian people.

In 1929 on a later visit to Australia he inspired a movement called the Who's for Australia League, which reawakened a spirit of patriotism and civic service throughout the Commonwealth. It is not too much to say that with the aid of its weekly organ—*Who's for Australia ?*—and the more than generous support of 2GB this movement, numbering 10,000 members, developed into a United Australia campaign which helped to change the outlook of the Australian people. Dr. Arundale was an ardent believer in the great future opening up before Australia and New Zealand and called them Lands of the Greater Hope.

He had great faith also in the future of the British Commonwealth and in the priceless service it lies in the power of a truly great Commonwealth, with a free India playing her full share, to render to the world. He envisaged India as an

integral part of an Indo-British Commonwealth which should be the model for a World Commonwealth. And to this end he worked incessantly for forty years, on the platform and in the press, including his own weekly journal *Conscience* for the last six years, and for the same period as President of the New India League, a nucleus of patriotic activity in the service of the Motherland. He was proud to acknowledge India as his own spiritual Motherland.

Dr. Arundale was a great traveller and from 1931 to 1934 made yearly visits to Europe and America. In the United States he would cover 10,000 miles in one tour, lecturing in the principal cities on "America: Her Power and Purpose" and expressing a vision of her potential greatness. To whatever country he went, he sounded its keynote and roused a special group of people to a higher conception of citizenship.

WORK FOR THEOSOPHY

Dr. Arundale's main preoccupation has always been of course Theosophy. He had the good fortune to know intimately most of the Society's leaders, including the Founders, H.P. Blavatsky and H.S. Olcott, in his youth. His meeting with Dr. Besant at a great meeting in the Queen's Hall, London, in 1900 put the seal on the relation of guru and chela, and from that day until she passed away he worked with her in intimate association for over thirty years. He joined the Society in 1895, served as General Secretary of the English, Indian and Australian Sections and as a member of the General Council, and succeeded Dr. Besant as President in 1934, being elected by the world-wide membership by an overwhelming majority.

He at once published a Seven Year Plan for the improvement of Adyar and the strengthening of the international society as a whole. Almost every year in his dynamic way he

initiated a new impulse—a campaign for understanding, for justice, for Straight Theosophy, and in 1944 for the Theosophy of the Heart, concentrating all The Society's forces of compassion on the healing of stricken people. As recently as June 21st 1945, on entering his twelfth year as President, he affirmed his intention, whether President or not, to be an ardent worker for the Theosophy of the Heart, affirming that "the war is revealing a new Theosophy, the Theosophy of intimate Brotherhood of living creatures."

The World Rehabilitation Fund and the War Distress Relief Fund, which he started in 1944 for helping devastated National Societies and individual members, are now organizing relief through The Theosophical Society in Europe, and he was looking forward to a Round Table Conference for consolidating these Sections as the spiritual nexus of a United States of Europe on the political plane. He had visited every country in Europe, except perhaps Russia, and he had a tremendous admiration for Poland, which was recently granted The Theosophical Society's Certificate of Honour.

MAJOR ACTIVITIES

During six years of war much of his effort was concentrated on the victory of the Forces of Light. Dr. Arundale delivered many eloquent war addresses throughout India; some were published in pamphlet form and some reprinted by Government: As a means of eliminating war he emphasized over and over again the need to eradicate cruelty in all its forms. Almost every year he and Rukmini Devi made a tour of India, the President lecturing on the war or on Theosophy or advocating Indian Education for India and Rukmini Devi stimulating the cultural renaissance through ancient Indian dances and handcrafts.

Dr. Arundale in 1925 entered the Liberal Catholic Church —an offshoot of the Old Catholic Church—with valid orders and a Theosophical outlook ; it gave him great scope for linking the realities of the Christian faith with modern life ; he was consecrated a Bishop and represented this Church as Regionary Bishop in Australia and in India. Everywhere he worked for understanding and goodwill among the Religions, believing that all the splendours of Hinduism, Buddhism, Islam, Judaism and Zoroastrianism are roadways to God, and that all Faiths are consummated in Theosophy.

Among his major activities were forty years' association with the Scout movement which he helped Dr. Besant to found in 1916 ; he was for six years Chief Commissioner of the Hindustan Scout Association, Madras Presidency, and gave it both help and prestige, and he was Vice-President of the All-India Council. He also gave two years, 1924-26, as President of the Madras Labour Union, working in the office at Perambur and helping to better the condition of the workers.

In 1911 he helped Dr. Besant in founding the Order of the Star in the East, of which Krishnamurti became the head—in his opinion Krishnamurti is one of the greatest teachers the world has known, and he had deeply cherished memories of being with Krishnamurti during a portion of his earlier youth.

Dr. Arundale in 1920 married Rukmini Devi, now the head of Kalākshetra and leader of India's cultural renaissance. The marriage aroused a storm of indignation in orthodox Hindu circles, and bitter persecution, but that storm was weathered. They travelled together on all subsequent tours.

Dr. Arundale was a hard worker and a prolific writer. His publications include a dozen major works on Theosophy and education, besides scores of pamphlets, and political writing in *New India*, Dr. Besant's daily, and in *Conscience*, his own

political weekly. His Theosophical plans were unfolded in *The Theosophist*, the classic monthly now in its 67th volume, and in *The Theosophical Worker*, which he called the family journal. And he was intensely interested in the progress of the Adyar Library, in both Eastern and Western sections, and the recently acquired Swaminatha Aiyar Tamil section. He read widely to keep abreast of world movements and relaxed into detective fiction—he had a fine library of crime stories and shared it with his colleagues.

So passes a great man, great by reason of his communion with the great and insistence on greatness, his mountain vision, his love of truth, his inspired leadership of a world movement for Brotherhood, his passionate devotion to India, his compassion for all God's creatures, and his deep-seated loyalty to his friends.

IDEALS OF EDUCATION[1]

BY GEORGE S. ARUNDALE

THERE are two gifts we could make, or help to make, to India which might to some extent militate against the karma of her share in the rejection of Dr. Besant's gift of Freedom placed in her hands by India's Guardians:

One is the gift of a National Constitution, and the other is its twin, the gift of a National System of Education.

Each gift must be offered in two aspects—the ideal and the practicable, and each must be offered for nation-wide examination and such modification as may commend itself to the practical idealists in either field.

It must be clearly understood that a truly National Constitution cannot work save under the positive inspiration of National Education, while National Education imperatively needs a National Constitution for its due expression.

Neither a National Constitution nor National Education can be right unless each embodies national ideals in every stage and aspect of the national life.

SOME NOTES

We must hitch our educational wagon to an Indian Star.

We must plan an ideal Indian education and then adapt it to the practicable.

[1] Dr. Arundale made these notes on Education in January 1944 preparatory to a course of lectures in Madras. The principles hold good, but the Wardha Scheme has undergone modifications.—*J. L. Davidge*.

But there can be no truly Indian education save as associated with a Swaraj Constitution.

The National Life must have embodiment in a National form, *i.e.*, a Constitution.

But within such National Constitution must be working a system of National education designed to fit every citizen to become a conscious part of the Constitution in ever-increasing virility.

Hence, a National System of Education and a National Constitution are interdependent. Each is a valve of the National Heart.

The essence of the National Constitution is the power of the vote.

The essence of National Education is the character that must direct the vote.

Therefore, each must subserve the other's needs.

The two must be united in and animated by one Spirit—the age-old rhythm of India's evolving life.

Whatever is manifest in India as inherent to her growth —her faiths, her industries, her occupations, her outlook—must be inherent in her Constitution and in her system of Education.

Nothing must be ignored in either which is an essential part of the daily life of the individual citizen.

The various units of self-government in the Constitution must be the various units in the National System of Education.

Side by side with village self-government must live village education. Side by side with the Taluq, District and Municipal units of self-government must live the appropriate Taluq, District, and Municipal units of National Education.

The Primary School must educate its village pupils for due citizenship of the village.

The Lower Secondary School must educate its pupils for the larger citizenship of the Taluq.

The Higher Secondary School must educate its pupils for the still larger citizenship of the District or Municipality.

Colleges and Universities must educate their pupils for unrestricted national citizenship.

The development of character must be the dominant consideration at every stage. Character matters more.

Voting qualifications must be determined both by educational qualifications and by civic service, good citizenship.

Education for the sake of knowledge matters less than education for character and therefore for good citizenship.

The following are tentative essentials of a national system of education:

Primarily—*A sense of Honour*
A sense of Truth
A sense of Chivalry

To the education of these there must be—

The best possible physical health;

Athletic efficiency, involving poise, dignity of bearing, grace of movement;

A religious spirit embodying the great principles of the faith to which the citizen belongs, including tolerance and understanding of other faiths.

A very definite measure of artistic appreciation combined with a measure of creative capacity.

A civic spirit embodying active and practical reverence for national traditions, achievements, ideals, and greatness in every department of the national life.

Often such civic spirit will flower into leadership.

Education through the Mother Tongue, in the National Tongue (Hindustani), and in the Classical Tongue.

Education through the principles of the Montessori method.

Education through craftsmanship.

These will contribute to good character and to good citizenship—in the home, in the village, in the taluq, in the district, in the municipality, and in the nation.

But the Acid Test of Effective Education is the Good Teacher

Hence, training institutions will have to be very carefully planned, for without teachers of high character and good citizenship there can be no true national education.

Unless the teachers be of good character they cannot educate good citizenship.

The teachers must be good leaders if they are to educate leadership in their pupils.

There is a ladder of leadership from the village to the nation.

Therefore, on the one hand we must determine the nature of a real system of Indian education, on the other hand we must arrange for the necessary training of the vast number of teachers who will be needed.

There are about 63,000,000 children between the ages of five and fourteen.

There are about 700,000 villages in India.

About 12,000,000 children are on the register of some school or other, but there is a rapid falling off of attendance as class succeeds class.

The average pay of a Primary School teacher in Government service is Rs. 27 a month. In private schools the pay is much lower, sometimes as low as Rs. 10 or even less.

At present it would seem hopeless to talk about compulsory education.

It is almost equally hopeless to talk of the introduction of an Indian System of Education, for we do not yet know what is the nature of this education.

And what can be done in the way of raising the pay of the teachers? In any case shall we be raising the pay of the worthwhile teacher or of the teacher who can be made worthwhile?

The schemes at present before us are but the perpetuation of the existing foreign system of education, utterly unsuited to India's real needs.

The foreign system must go at the earliest possible moment.

But while we still have to endure it, we must make experiments in the training of the teacher and in small schools here and there grope after the real in education, the Indian real.

But will it be possible even to do this without government support and backing? And can we expect this from the foreign dominance in education? We cannot, as witness the complete disregard of any approach to an Indian system of education in the wasteful Sargent scheme which perpetuates the foreign system as if it were the *ne plus ultra* of education for India,

Experimental activity in education cannot hope to be successful in India without the help of Government.

The Wardha and Vidya Mandir schemes of education are beset by fatal objections, the former because it omits a number of essential ingredients in Indian education and expects education to be self-supporting, the latter because it relies on the spirit of sacrifice on the part of the teacher so that his salary is reduced to a minimum.

Indeed do we need a National Education Service of competent young patriots who will work in the old spirit of the teacher. But it will be a century and more in all probability before such a spirit can be evoked.

At present we have before us apparently two schemes of expenditure on the existing system of education.

One is the 450-crore scheme of the Education Department with regard to which the Dewan of Baroda very pointedly has said that it is essential that the right type of teacher must be selected for a National System of Education, that compulsion could not be accepted unless the education satisfied the needs of village life, and that it was vital that the ideals of a truly National System of Education should be defined.

Sir Jogendra Singh wishes to put his foot on the accelerator of the educational engine. But what a waste to do this with the wrong kind of engine, as the Sargent scheme proposes!

The other is a 60-crore scheme of the Central Advisory Board of Education to be submitted to the Post-War Reconstruction Committee of the Viceroy's Council.

But what the Board ought to do is to plan an Indian System of Education for submission to the Indian public.

The increase in the salaries of teachers must in any case be approved, even with the existing system of education. But the vital issue is the substitution of an Indian Scheme of Education for the foreign system at present in vogue, however long it may take to effect the substitution.

DEFECTS IN THE WARDHA SCHEME

1. Absence of all relation between the home and the school.
2. No provision to draw the parent into close communion with the school.
3. Takes little account of the individuality of the student.
4. Turns the child into a wage-making machine.
5. Overemphasizes one stage of education and gives little foresight into higher educational needs.

6. Religion not given prominence in India, the home of religion.

7. No emphasis laid on reverence, friendship, compassion, basic qualities of character.

8. Non-violence emphasized at a time when India needs to learn self-defence.

9. Omission of emphasis on culture, emotion, art.

10. Student not associated with the spirit of his country and the great Unity pervading all religious and cultural traditional differences.

11. Emphasis on medical care and examination lacking.

STUDIES IN THE HISTORY OF INDIAN COSMETICS AND PERFUMERY

[Verses pertaining to Gandhayukti in the *Agnipurāṇa* (9th Century A.D.) and their relation to the topics dealt with in Gaṅgādhara's *Gandhasāra*, between A.D. 1300 and 1600.]

BY P. K. GODE, M.A.

RECENTLY I discovered two treatises[1] on *Gandhaśāstra* (cosmetics and perfumery) *viz.* (1) the *Gandhasāra* of Gaṅgādhara and (2) *Gandhavāda* with Marathi Commentary. According to my evidence these treatises appear to have been composed *between c.A.D. 1200 and 1600.* Unfortunately the authors of both these treatises, though they have drawn their materials from earlier texts, do not mention the works

[1] I have published the following papers on these treatises:

(1) *A Critical Analysis of a Rare MS. of Gandhavāda, etc.* (*New Indian Antiquary*, Vol. VII, pp. 185-193).

(2) *The Gandhasāra of Gaṅgādhara*, an unknown Treatise on *Gandhaśāstra and its Critical Analysis*—(*Journal of the University of Bombay*, Vol. XIV, Part 2, pp. 44-52 1945).

from which they have drawn these materials. In a paper[1] on the antiquity of the *Campaka* oil recently published by me. I have proved that Gaṅgādhara has borrowed two verses from the *Gandhayukti* chapter of the *Bṛhatsaṁhitā* of Varāhamihira (*c.A.D. 500*) pertaining to the manufacture of the *Campaka* oil (चम्पकगन्धितैल). To enable us to understand fully the historical back-ground of the two treatises on *Gandhaśāstra* referred to above we must record and study the extracts in earlier texts pertaining to the *Gandhaśāstra*. I record, therefore, in this paper some verses from the *Agnipurāṇa*[2] pertaining to *Gandhayukti* or manufacture of cosmetics and perfumery. These verses are as follows:

Agnipurāṇa (Veṅkateśvar Steam Press, Bombay) *chapter 224* (verses 19-42) dealing with राजधर्म (स्त्रीरक्षादिकामशास्त्र) ।

[1] *Bhāratīya Vidyā*, Bombay, Vol. VI. (July-August 1945) pp. 149-156.

[2] Dr. R. C. Hazra in his *Purāṇic Records* (Dacca, 1940) has discussed the date of the present *Agnipurāṇa*. I note some points from this discussion (*Vide* pp. 134 ff.):

(1) The present *Agnipurāṇa* (=AP) is a sort of cyclopaedia in miniature. Its contents are divided into पराविद्या and अपराविद्या. The अपराविद्या division contains chapters on four *Vedas*, six *Vedāṅgas* (शिक्षा, कल्प, व्याकरण, निरुक्त, छंदस् and ज्योतिष्), अभिधान, मीमांसा, धर्मशास्त्र, पुराण, न्याय, वैद्यक, गान्धर्व, धनुर्वेद, and अर्थशास्त्र.

(2) According to Dr. Hazra "the *date* of compilation of the present *AP* is the same as that of the summaries and incorporations"—Dr. Hazra holds the view that "the present *AP* was *Compiled sometime during the ninth Century*" (*i.e. between A. D. 800 and 900*).

"घृतं सुगन्धि भवति दुग्धैः क्षिप्तैस्तथा यवैः ।
भोज्यस्य कल्पनैव स्याद्गन्धयुक्तिः प्रदर्श्यते ॥ १९ ॥
शौचमाचमनं राम तथैव च विरेचनम् ।
भावनं चैव पाकश्च बोधनं धूपनं तथा ॥ २० ॥
वासनं चैव निर्दिष्टं कर्माष्टकमिदं स्मृतम्[1] ।
कपित्थबिल्वजंब्वाम्रकरवीरकपल्लवैः ॥ २१ ॥
कृत्वोदकं[2] तु यद्द्रव्यं शोधितं शोधनं तु तत् ।
तेषामभावे शौचं तु मृगदर्पाम्भसा भवेत् ॥ २२ ॥
नखं कुष्ठं घनं मांसी स्पृक्कशैलेयजं जलम् ।
तथैव कुङ्कुमं लाक्षा चन्दनागुरुनीरदम् ॥ २३ ॥
सरलं देवकाष्ठं च कर्पूरं कान्तया सह ।
वालः कुन्दुरुकश्चैव गुग्गुलुः श्रीनिवासकः ॥ २४ ॥
सह सर्जरसेनैवं धूपद्रव्यैकविंशतिः ।
धूपद्रव्यगणादस्मादेकविंशाद्यथेच्छया ॥ २५ ॥
द्वे द्वे द्रव्ये समादाय सर्जभागैर्नियोजयेत् ।
नखपिण्याकमलयैः संयोज्य मधुना तथा ॥ २६ ॥
धूपयोगा[3] भवन्तीह यथावत्स्वेच्छया कृताः ।

[1] It is clear from these lines that *AP* gives *8 processes* (कर्माष्टक) in the manufacture of cosmetics *viz.* (1) शौच, (2) आचमन, (3) विरेचन, (4) भावन, (5) पाक, (6) बोधन, (7) धूपन and (8) वासन. Gaṅgādhara in the परिभाषा section of गन्धसार records, however, *six processes* : (1) भावन, (2) पाचन, (3) बोध, (4) वेध, (5) धूपन and (6) वासन ("भावनं पाचनं बोधो वेधो धूपनवासने । एवं षडत्र कर्माणि द्रव्येषूक्तानि कोविदैः ॥"). Four processes are common to *AP* and गन्धसार.

[2] The *Gandhasāra* records गन्धजल of 5 sorts (पञ्चविध).

[3] Cf. गन्धसार contains 64 verses on the preparation of धूपs (folios 12-15 of B.O.R.I. MS. of गन्धसार in the Raddi collection).

त्वचं नाडीं फलं तैलं कुङ्कुमं ग्रन्थिपर्वकम् ॥ २७ ॥
शैलेयं तगरं क्रान्तां चोलं कर्पूरमेव च ।
मासीं सुरां च कुष्ठं च स्नानद्रव्याणि[1] निर्दिशेत् ॥ २८ ॥
एतेभ्यस्तु समादाय द्रव्यत्रयमथेच्छया ।
मृगदर्पयुतं स्नानं कार्य्यं कन्दर्पवर्द्धनम् ॥ २९ ॥
त्वङ्मुरानलदैस्तुल्यैर्वालकार्द्धसमायुतैः ।
स्नानमुत्पलगन्धिस्यात्सतैलं कुङ्कुमायते ॥ ३० ॥
जातीपुष्पसुगन्धिस्यात्तगरार्द्धेन योजितम् ।
सद्बयामकं स्याद्बकुलैस्तुल्यगन्धिमनोहरम् ॥ ३१ ॥
मञ्जिष्ठा तगरं चोलं त्वचं व्याघ्रनखं नखम् ।
गन्धपत्रं च विन्यस्य गन्धतैलं[2] भवेच्छुभम् ॥ ३२ ॥
तैलं निपीडितं राम तिलैः पुष्पाधिवासितैः ।
वासनात्तत्पुष्पसदृशं गन्धेन तु भवेद् ध्रुवम् ॥ ३३ ॥
एलालवङ्गकंकोलजातीफलनिशाकराः ।
जातीपत्रिकया सार्द्धं स्वतन्त्रा मुखवासकाः ॥ ३४ ॥
कर्पूरं कुङ्कुमं कान्ता मृगदर्पं हरेणुकम् ।
कंकोलैलालवङ्गं च जातीकोशकमेव च ॥ ३५ ॥
त्वक्पत्रं त्रुटिमुस्तौ च लतां कस्तूरिकां तथा ।
कण्टकानि लवङ्गस्य फलपत्रे च जातितः ॥ ३६ ॥
कटुकं च फलं राम कार्षिकाण्युपकल्पयेत् ।

[1] Cf. गन्धसार has 24 verses on जलवास (folio 10 of B.O.R.I. MS.). They deal with the scents to be used in baths. Scents for the King's bath are mentioned in the following verse:

"त्वक्कुष्ठरेणुनालिकास्पृक्कारसतगरवालकैस्तुल्यैः ।
केसरपत्रविमिश्रैर्नरपतियोग्यं शिरस्नानम् ॥"

Cf. गन्धसार contains 34 verses on the preparation of scented oils (गन्धतैल)—(folios 7-8 of B.O.R.I. MS.). The process of

तच्चूर्णे खदिरं सारं दद्यात्तुर्यं तु वासितम् ॥ ३७ ॥
सहकाररसेनास्मात्कर्त्तव्या गुटिका:[1] शुभा: ।
मुखन्यस्ता: सुगन्धास्ता मुखरोगविनाशना: ॥ ३८ ॥
पूगं प्रक्षालितं सम्यक्पञ्चपल्लववारिणा ।
शक्त्या तु गुटिकाद्रव्यैर्वासितं मुखवासकम् ॥ ३९ ॥
कटुकं दन्तकाष्ठं[2] च गोमूत्रे वासितं त्र्यहम् ।

extracting these scented oils as given in the *Agnipurāṇa* is described in detail in the गन्धसार as follows (folio 7):

" तिलान्संशोधितानादौ अद्भिः प्रक्षाल्य कुट्टयेत् ।
निस्तुषीकृत्य घर्मेतान् शोषयेत्विमलांस्तत: ॥ ३ ॥
वासयेत्तद्यथापात्रं संशुद्धं वितताननम् ।
धूपयित्वा तस्य तलमास्तीर्य कुसुमै: शुभैः ॥ ४ ॥
तानि प्रच्छादयेदेकांगुलोत्सेधतिलै: समम् ।
पुनः प्रसूनैरास्तीर्य पुन: प्रच्छादयेत्तिलै: ॥ ५ ॥
एवं प्रसूनांतरितैस्तिलै: पात्रं प्रसूरयन् ।
पिधाय पात्रवदनं वासयेत्तदहर्निशम् ॥ ६ ॥
ततः प्रभाते संशोष्य तिलान्पुष्पाणि संत्यजेत् ।
पुन: पुनः यथा पूर्वं तिलांस्तानेव वासयेत् ॥ ७ ॥
यावत्तिला: प्रजायन्ते कटुका गंधवेदनात् ।
तावत्पुष्पैर्वासयित्वा यंत्रे निष्पीडयेत्ततः ॥ ८ ॥ "

[1] Cf. गन्धसार:

" पूगयुक्ता: पारिजाता गुटिकाः खदिरैर्युता: । "

[2] Cf. गन्धसारः

" वक्त्रसौगन्ध्यकारित्वा शुध्यादावुपयोजनात् ।
दन्तकाष्ठं वक्त्रवासं सर्वाहमुपयोजये(त) ॥
गोमूत्रे सातयाचूर्णे दन्तकाष्ठानि निक्षिपेत् ।
सप्ताहमथ कुष्ठेलात्वक्पत्राञ्जनवैल्लिजैः ॥ "

कृतं च पूंगवद्दाम मुखसौगन्धिकारकम् ॥ ४० ॥
त्वक्पथ्ययोः समावंशौ शशिभागार्द्धसंयुतौ ।
नागवल्लीसमो भाति मुखवासो[1] मनोहरः ॥ ४१ ॥
एवं कुर्यात्सदा स्त्रीणां रक्षणं पृथिवीपतिः ।
न चासां विश्वसेज्जातु पुत्रमातुर्विशेषतः ।
न स्वपेत्स्त्रीगृहे रात्रौ विश्वासः कृत्रिमो भवेत् ॥ ४२ ॥

इत्यादि महापुराणे आग्नेये स्त्रीरक्षादिकामशास्त्रं नाम चतुर्विंशत्यधिकद्विशततमोऽध्यायः ॥ २२४ ॥

It will be seen from the footnotes to the above extract recorded by me that the topics in this extract have their parallels in the *Gandhasāra* of Gaṅgādhara. If the present *Agnipurāṇa* containing summaries and incorporations (including the गन्धयुक्ति verses) was compiled in the *9th century A.D.* as observed by Dr. Hazra we have to point out that the गन्धयुक्ति described in the above extract may be taken to represent briefly the Indian knowledge of the art and manufacture of cosmetics and perfumery as current in the *9th century*. In fact this extract stands midway between the गन्धयुक्ति chapter of Varāhamihira's *Bṛhatsaṁhitā* (*c.A.D. 500*) on the one hand and the treatise of Gaṅgādhara *viz.*, the *Gandhasāra* (between 1200 and 1600) on the other. Varāhamihira does not record the process of preparing गन्धतैल as described in brief in the *Agnipurāṇa* in verse 33 of the extract. This process has remained unaltered at least from the 9th century onwards as will be seen from the following table:

[1] Cf. गन्धसार contains 24 verses on the preparation of मुखवासs (folios 5 and 7 of B.O.R.I. MS. of गन्धसार).

A. D.	Source	Reference
Between 800—900	*Agnipurāṇa*	—" गन्धपत्रं च विन्यस्य गन्धतैलं भवेत् शुभम् । ... तैलं निपीडितं राम, तिलैः पुष्पाधिवासितैः ॥"
C. 1130	*Mānasollāsa* of Somes'vara	—" पुन्नागचम्पकोद्दाम गंधसंवासितैः तिलैः । यन्त्रसम्पीडितैस्तैलं गृहीत्वाऽभ्यङ्गमाचरेत् ॥"
Between 1300 and 1600	*Gandhasāra* of Gaṅgādhara	—" यावत्तिलाः प्रजायन्ते कटुका गंधवेदनात् । तावत्पुष्पैर्वासयित्वा यंत्रे निष्पीडयेत्ततः ॥"
1811—1812	Buchanan's *Patna-Gaya* Report	—" At the beginning of the flowering season they take 82 seers (about 169 lbs.) of the *Seed of Sesamum* (*Til*) and every fair day during the season add to one half of it as many *flowers* as they can collect . . . . The *seed is then squeezed in a common oil-mill etc.*"

In the *Cikitsāsthāna* of the *Carakasaṁhitā* we find several medical oils prescribed such as मधुयष्ट्यादितैल, सुकुमारक-

तैल, अमृताद्यतैल, महापद्मकतैल, खुड्डाकपद्मकतैल, मधुकतैल, बलातैल, पिण्डतैल *etc.* against वातरक्त (chapter 29). Some of these oil-preparations were made of varied materials, among which we notice some aromatic ingredients like चन्दन, उशीर, केशर, तगर, कुष्ठ, मञ्जिष्ठा, मांसी, कुङ्कुम, पत्रैला, अगुरु, नख, वालक *etc.* It is possible to presume that the preparation of scented oils (गन्धतैल) developed side by side with the preparation of medical oils. In fact some of the aromatic ingredients used in the *Gandhaśāstra* had definite medical value. Though the *Gandhaśāstra* may have originated from the early background of the Āyurvedic manufacture of medicines it appears to have developed as a specialized art[1] in course of time and consequently the *Kāmaśāstra* of Vātsyāyana mentions गन्धयुक्ति or the art of preparing cosmetics and perfumes as one of the 64 arts in which the gentleman of the period was expected to be proficient. These arts are mentioned as the constituents of the *Kamasūtra* (कामसूत्रस्य अवयविन्य:) by Vātsyāyana. With the development of Indian culture in a full-fledged manner specialization in different arts and professions must have come into being and the *Gandhaśāstra* which catered to the gay tendencies of ladies and gentlemen of antiquity developed as both a science and an art, as it was useful both in secular and religious spheres of their activities. It was a science with a definite objective, so beautifully expressed by Gaṅgādhara at the beginning of his *Gandhasāra* in the following verse :

[1] Vide *Kāmasūtra* ed. by Pandit Kedarnath, N. S. Press, Bombay, 1900 (साधारणमधिकरणम्—Chapter 3, p. 32)—The commentator यशोधर explains गन्धयुक्ति as follows :

"गन्धयुक्तिरिति । स्वशास्त्रविहितप्रपञ्चा प्रतीतप्रयोजना" ।

"देवानां शुभगंधधूपसहितस्यार्चाविधेरर्पकं
नृणां पुष्टिकरं, त्रिवर्गफलदं, स्वस्याप्यलक्ष्मीहरम् ।
राज्ञां तोषकरं, विदग्धवनिताचित्तप्रमोदप्रदं
शास्त्रं सच्छुभगन्धशासनमतो दिङ्मात्रमत्रोच्यते ॥

Verily, the Indian *Gandhaśāstra* could not but prosper as it pleased Gods, contributed to the comforts of men, and delighted the hearts of kings and accomplished ladies, besides making its devotees prosperous—thus fulfilling the three ends of human life (*Dharma*, *Artha* and *Kāma*). The early history of such a *Gandhaśāstra* needs to be reconstructed systematically in the light of the two treatises recently discovered by me *viz.* the *Gandhasāra* of Gaṅgādhara and the *Gandhavāda* with a Marathi commentary.

VIDYĀNĀTHA

By K. Madhava Krishna Sarma, M.O.L.

The *S'āntisudhākara* of Vidyānātha, written under the patronage of Mahārāja Anupsinghji of Bikaner, is a very voluminuous, perhaps the largest known, work on S'ānti, containing nearly 38,000 granthas. There is a MS. of this in the Anup Sanskrit Library (No. 2126). Neither in Rajendralal Mitra's *Catalogue* of this Library (Calcutta, 1880), Aufrecht's *Catalogus Catalogorum*, nor in MM. Prof. Kane's *History of Dharmas'āstra* is there a notice of this work.

In the MS. the author's name is not correctly written. The work contains 86 sections named Kallolas. There are colophons at the end of some Kallolas. Here the name is written either as Vidyānāthānanta or Vidyānanthānanta. For instance at the end of the first Kallola it is as follows:

इति श्रीमन्निखिलभूपालमौलिमालामिलन्मुकुटतटनटन्मणिमरीचिमञ्जरीपुञ्जपिञ्जरितमञ्जुपादाम्बुजस्य प्रचण्डभुजदण्डचण्डिकाकर्णकुण्डलितकोदण्डताण्डवाडम्बोद्दण्डखण्डितारिमुण्डपुण्डरीकमण्डिताखिलमहीभण्डपस्य श्रीमन्महाराजाधिराजानूपसिंहदेवस्याज्ञया श्रीविद्यानाथानन्त भट्टसूरि विरचिते श्रीशान्तिसुधाकरे विनायकशान्तिनिरूपणं नाम प्रथमः कल्लोलः ॥

In the final colophon the name is written as Vidyānānta. His exact name, however, is Vidyānātha. There are two

other works by him in the Library, *viz.* the *Jyotpattisāra* and the *Yantracintāmaṇi* (MSS. nos. 4526 and 7632). These were also written under the patronage of Mahārāja Anupsinghji and contain colophons referring to him in the same words as the above. The former is noticed by Mitra in his *Catalogue*, p. 307 (cf. the colophon). In both the author calls himself Sakalāgamācārya in the colophon. Besides mentioning the name correctly, both contain also some information about the author in two verses preceding the colophon at the end. These are the following :

आसीन्नागरमौलिमण्डनमहिच्छत्रद्विजानां गुरु-
गौरीप्रीणनलब्धपूर्णविभवो माण्डव्यगोत्राग्रणीः ।
श्रौतस्मार्तविचारसारचतुरो निःशेषविद्यानिधिः
साधूनामवधिः सुधीधिषणवच्छ्रीनाथनामा बुधः ॥
ज्योतिर्वित्तिलकस्तदीयतनुजः सत्संहितासारवित्
पाटीकुट्टकबीजगोलरचनासिद्धान्तपारंगमः ।
देवश्रीमदनूपसिंहधरणीपालाज्ञया निर्मलं
विद्यानाथकृती चमत्कृतिकरं [1] ज्योत्पत्तिसारं व्यधात् ॥

From this we learn that our author was the son of S'rīnātha of Māṇḍavyagotra, a Nāgarabrāhmaṇa and the Guru of Ahicchatrabrāhmaṇas (Ahicchatra=Modern Nagore ?). He was well versed in Jyotiṣa and also in other s'āstras, as he styles himself Sakalāgamācārya.

The MS. of the *S'āntisudhākara* contains 1088 folios with 14 lines in a page and 35 syllables in a line of large bold Devanāgarī. It is very brittle. Some leaves are badly damaged. At the end the scribe notes that the transcription

[1] In the other work there is सत्सांख्यतन्त्रं instead of this.

of this was finished at Adūṇi on Friday, the 14th day of the bright fortnight of Caitra of Saṁvat 1754 (A.D. 1697). Eight extra leaves at the beginning contain an index.

According to a statement at the beginning, the work is based on the *Smṛtikaustubha*, the ***Adbhutasāgara***, the *Vārāhisaṃhitā*, the *Hemādris'ānti*, the *Vidhānamālā*, the ***Aghorakalpa***, the *Sudhāsamudra* (of Raisingh), the ***S'aunakamata***, the *Daivajñavilāsa*, the *S'āntiratna*, the ***Pañcaratnamālā***, the *Mahārṇava* and the ***Atharvas'ānti***. There are also quotations from various other Dharmas'āstra works and Purāṇas.

Begins : श्रीरामो जयति तराम् ।

विविधान्तरायतिमिरध्वंसविधौ यः सहस्रकरनिकरः ।
तमुपास्महे महेशितुरर्भकमेकं मतङ्गास्यम् ॥
भूरम्बु ज्वलनोऽनिलोऽम्बरमहर्नाथः सुधादीधिति-
यष्टा चेति चराचरात्मकमिदं यस्यैव मूर्त्यष्टकम् ।
तं चन्द्रार्ककृशानुलोचनलसन्स्मेराननं चिन्मयं
नित्यानन्दघनं भवार्तिशमनं मृत्युंजयं भावये ॥
आसीद्राजशिरोमणिर्दिनमणिः कीर्त्यावधृत्या पृथु-
र्नीत्या निर्मलया मनुर्वितरणैश्चिन्तामणिः कामधुक् ।
यः सत्येन युधिष्ठिरोऽसि भरतो नानागुणानां गुणै-
र्भीष्मः संयति सूरसिंहनृपतेः सूनुः सकर्णो नृपः ॥
तस्यात्मजः श्रीमदनूपसिंहो निजप्रतापाग्निहुतारिवर्णः ।
यवर्तिसर्वावनिपालमौलिकिरीटरत्नद्युतिराजिताङ्घ्रिः ॥
सव्ये करे भाति हि दानवारि स्वान्ते सदा यस्य च दानवारिः ।
ययाचकस्यापि मतङ्गजानां गृहाङ्गणे राजति दानवारि ॥

तस्य श्रीमदनूपसिंहनृपतेश्चित्रं प्रतापांशुमा-
नन्तः शीतलतां तनोति विदुषां तापं परं विद्विषाम् ।
नोऽमित्रोऽभिमुखं हतैरपि भरैर्वीरैः सुधीरैरपि
स्पष्टो नो तमसापि निर्मलयशस्तोमैकसोमान्वितः ॥
नानानवद्यविद्याविद्यात्वोद्योतितस्वान्तः ।
श्रीमाननूपसिंहक्षितिपतिरित्थं समादिशत्सुकृती ॥
नानानिमित्तवैकृतसूचितरिष्टापनुत्तये कमपि ।
कुर्वन्तु शान्तिविषये महर्षिवचनैः प्रबन्धमचिरेण ॥

Ends :

उभौ जायापती अश्नीयातां सकलकल्मषैर्महापातकैः प्रमुच्यते । षष्टिर्वर्ष-सहस्राणि ब्रह्मलोकमतीत्य विष्णुलोके महीयत इति भगवान्बौधायनः ॥ इति श्रीमन्महाराजाधिराज श्रीमदनूपसिंहस्याज्ञया श्रीविद्यानान्तभटसूरिविरचित-शान्तिसुधाकरे गोदानसामान्यविधेः सहस्रब्राह्मणभोजनविधेश्च निरूपणं नाम-षडशीतितमः कल्लोलः समाप्तः ॥ छ ॥ समाप्तश्चायं ग्रन्थः ॥ श्रीरस्तु ॥ शुभं भवतु ॥ संवत १७९४ प्रवर्तमाने महामाङ्गल्यप्रदे चैत्रमासे शुक्ले पक्षे चतुर्दशी शुक्रवारे मुकाम आदूणीगिर (रि ?)मध्ये ॥

Kallola I deals with Gaṇapatipūjā, 2 with Snāna, 3 with Navagrahayajña, 4 with Caṇḍīvidhāna, 5 with Mṛtyuñjaya-japa and Āyuṣyahoma, 6 with Rudrānuṣṭhāna, 7 with Pārthivaliṅgapūjādividhi, 8 with Asvatthārādhana, Viṣṇu-sahasranāmastotra, Viṣṇvapāmārjanastotra and Tulasīpūjā, 9 with Kārtavīryadīpadāna, 10 with Hanumadvidhāna, 11 with Kūṣmāṇḍahoma, 12 with Bhaviṣyottara and Ātharvaṇa-s'āntis, 13 with Strīprasavādis'āntis, 14 with Auṣadhasevana, 15 with Karmavipākīyaprāyas'citta, 16 with Roga, Kṛtyā and Abhicāras'āntis, 17 with Vāstus'ānti, 18 with Duṣṭarajo-dars'ana, 19 with Sarpahanana, Arkavivāha, Pañcakamṛtyu

etc., 20 with Anvārohaṇavidhi, 21 with Ayanasamaya, 22—81 with various Vaikṛtaśāntis, 82 with Miśrakavaikṛta, 83 with Nānāvidhādbhutavaikṛta, 84 with Phalapākanirūpaṇa, 85 with Gāyatrījapavidhi and Godānasāmānya and 86 with Sahasrabhojanavidhi.

JYOTPATTISĀRA

This is a work on mathematical astronomy. It deals with sines, cosines etc. The MS. contains 48 leaves with 10 lines in a page and about 40 syllables in a line. The writing is large and good. There are some marginal corrections. The copyist is Golavālajātīya Devadatta and the date Saṁvat 1752 (A.D. 1695.). The condition of the MS. is fairly good.

The work begins : श्रीगणेशायनमः ।

योऽचिराद्विघ्नसंघातमाघातयति चिन्तनात् ।
तं नमामि गणेशानं महेशानप्रियार्भकम् ।
उत्पत्तिस्थितिसंहृतीस्त्रिजगतां यस्ताण्डवक्रीडया
स्वच्छन्दं विदधाति तं स्मरहरं तापत्रयार्तिच्छिदम् ।
नत्वा श्रीमदनूपसिंहनृपतेराज्ञावशाद्भुतं
वक्ष्ये शेषविशेषयुक्तिसहितं ज्योत्पत्तिसारं परम् ॥

Ends :

आसीन्नागरमौलि० ॥ ज्योतिर्वित्तिलकः० ॥

इति श्रीमन्निखिलभूपालमौलि० ॥

संवत १७५२ वर्षे चैत्रमासे शुक्लपक्षे पञ्चम्यां तिथौ भृगुदिने ॥ गोलवालज्ञातीयदेवदत्तेन लिखितम् ॥ शुभं शुभवतु ॥ श्री ॥

YANTRACINTĀMAṆI

Yantracintāmaṇi is a Tantric work dealing with various Yantras. The MS. of this contains 71 leaves with 10 lines in a page and 36 syllables in a line. The writing is fairly good. The first leaf is missing. The second is damaged.

The MS. begins : श्री अथ विषमयन्त्रकरणं यथा ।

Ends :

आसीन्नागरमौलि० ॥ ज्योतिर्वित्तिलक० ॥

इति श्रीमन्निखिलभूपालमौलि० यन्त्रचिन्तामणौ षट्कर्मसाधनं समाप्तिमगमत् । समाप्तोऽयं ग्रन्थः ॥ शुभं भवतु ॥ कल्याणमस्तु ॥

OBITUARY NOTICES

PAṆḌIT N. SANTANAM AIYAR

I HAVE the sad duty of writing this Obituary Note on Paṇḍit N. Santanam Aiyar who suddenly passed away at Kumbhakonam on 6th April 1945 at the early age of 54. The late S'rī Santanam Aiyar belonged to a well to do Brahmana family of Rishiyur Village in Tanjore District. The family lost its property in 1922, and S'rī Santanam Aiyar who had already equipped himself with Samskṛta Pāṇḍitya as a pastime devoted himself seriously to S'āstraic studies after 1922, under distinguished S'āstrajñas like Mahāmahopādhyāyas Yajnasami Sastrigal and Kodavasal Narasimhachariar. He passed Vedānta S'iromaṇi in 1929, and after teaching Tarka and Vedānta to Āstika-prabhus at Konerirajapuram Village, he migrated to Madras in 1937.

The authorities of the Adyar Library secured his services for editing some Navya Nyāya Texts in the Adyar Library Series, and the late Santanam Aiyar made ready editions of Gadādhara's *Caturdas'alakṣaṇī*, *Avayava*, *Siddhāntalakṣana*, *Sāmānyanirukti* and *Vyutpattivāda*. Of these, the first was published in 1942 and the rest remain to be printed and published.

At the time of his demise, he was the head of a Vedānta Pāṭhas'ālā which His Holiness S'rī Sankarācārya of Kāñci Kāmakoṭi Pīṭha had newly established in Kāmākṣī's Temple at Kāñci. In his death, scholars in the fields of Tarka and Vedānta have sustained a loss.

V. R.

T. R. SRINIVASA AIYANGAR

We regret to announce the passing of S'rī T. R. Srinivasa Aiyangar, one of our Honorary Editors on 20-10-45. A full Obituary Notice will appear in the next issue.

MANUSCRIPTS NOTES

ON THE DATE OF THE PADAVĀKYĀRTHAPAÑCIKĀ OF ĀCĀRYA VIS'VES'VARA

BY H. G. NARAHARI, M.A., M.LITT.

OF the *Padavākyārthapañcikā* of Ācārya Vis'ves'vara, a commentary on the Naiṣadha of S'rī Harṣa, there are two MSS. in the Adyar Library, both in palm-leaves and both written in Malayalam. They bear the shelf-numbers XXI. P. 1 and XXI. P. 23 respectively; the former gives the commentary in full for Cantos IV-XV and for the first four verses of Canto XVI, and the latter contains the commentary for the first five Cantos of the poem. There are *five* MSS. of this commentary in the Govt. Oriental MSS. Library, Madras, and *two* in the Sarasvatīmahal Library, Tanjore, none of which are complete but only give portions of the commentary as do the MSS. in the Adyar Library.

Mallinātha in his commentary on the Naiṣadha, refers twice[1] at least, to an *Upādhyāya Vis'ves'varabhaṭṭāraka*:

१. अङ्गविद्यागुणनेन त्रय्या अष्टादशत्वमित्युपाध्यायविश्वेश्वरभट्टारकव्याख्याने तु अङ्गानि वेदाश्चत्वार इत्याथर्वणस्य पृथग्वेदत्वे त्रयीत्वहानिः त्रय्यनन्तर्भावे तु नाष्टादशत्वसिद्धिरिति चिन्त्यम ।

२. प्रियांस्वधिकरणभूतास्वित्युपाध्यायविश्वेश्वरव्याख्यानं प्रत्याख्येयम ।

That the references above should be to our commentary will be clear on a perusal of the following passages[2] in it which must have provoked the criticism of Mallinātha:

[1] *Jīvātu* on *Naiṣadha*, I. 5, 118.

[2] *Padavākyārthapañcikā* (Adyar MS., XXI. P. 23) on *Naiṣadha*, I. 5, 118.

१. . . . . ' त्रयी वेदत्रयम्। 'त्रयो वेदास्त्रयी स्मृताः' इति काव्यः। अथर्वणस्त्रय्युद्धार इति चत्वारो वेदा इव अङ्गानां मधुरादीनां षण्णां रसानां गुणेनोल्बणत्वानुल्बणत्वसमत्वरूपेणाङ्गानामप्रधानानां व्याकरणादीनां चतुर्दशानां पुराणन्यायमीमांसाधर्मशास्त्रषडङ्गायुर्वेदधनुर्वेदगान्धर्ववेदण्डनीतीनां गुणेन संख्यानेन च विस्तरं नीता सति . . . . ॥

२. चञ्च्वोस्त्रोटेश्चरणद्वयस्य मिषेण बालासु कुमारीषु रतक्षमासु तरुणीषु च प्रियासु . . . . णाद्विपत्रतां चरणद्वयमिषेण पल्लवितं च द्विपत्रपल्लवशब्दाभ्यां तत्करोतीति ण्यन्तात्।

Which of these two commentators, Vis'ves'vara or Mallinātha, is really correct is not at all the issue which is my concern at present. In fact, so far as the first passage is concerned, there appears to be really nothing wrong[1] in Vis'ves'vara arriving at the number eighteen by multiplying the number of the *trayī*, *i.e.*, three, with the number of the *aṅgas*, *i.e.*, six. Mallinātha's argument has all the artificiality of a quibble of words rather than the tone of a sound objection. But all that I am interested in pointing out now is that, as one who has been the target for the criticism of Mallinātha, just or unjust, Vis'ves'vara must have lived long before him, and that the beginning of the 15th cent. A.D. which is the date of Mallinātha forms thus also the *terminus ad quem* for that of Vis'ves'vara. In the face of this fact, it is wrong to identify[2] our commentator with the author of the *Kavīndrakarṇābharaṇa* who is said to have lived in the first-half of the eighteenth century A. D.

---

[1] Cf. Nārayaṇa Beḍarkar, author of the *Naiṣadhīyaprakās'a* (Nirṇayasagar Press Edn., 1912) who accepts this as an alternative explanation.

[2] This is what is done by Pandit Durga Prasad in his edition of the *Kavīndrakarṇābharaṇa* (Kāvyamālā, 1891, VIII. 52 n.).

KARPŪRAMAÑJARĪVYĀKHYĀ BY SIṀHARĀJA

By Pandit S'iromaṇi V. Krishnamacharya

This is a rare Commentary on the *Karpūramañjarī* of Ṛājas'ekhara (880 to 920 A.D.) by Siṁharāja. The author Siṁharāja has been already known as the author of the *Prākṛtarūpāvatāra* (Printed and Published by the Royal Asiatic Society in 1909) wherein he has been described as the son of Samudrabandhayajvan. In the introduction of the edition of the work, the learned editor Prof. E. Hultzsch quotes the following passages from the remarks made by Prof. Pischel "The Prākṛtarūpāvatāra is not unimportant for the knowledge of the declension and conjugation, chiefly because Siṁharāja frequently quotes more forms than Hemacandra and Trivikrama." Siṁharāja was hitherto known as the author of the *Prākṛtarūpāvatāra* only. Now the MS. available in the Government Oriental MSS. Library, Madras.[1] (R. No. *2685 a*) reveals that Siṁharāja was also the author of one more work namely *Karpūramañjarīvyākhyā.* The following extract from the introductory portions and Colophons of both the works *viz. Prākṛtarūpāvatāra* and *Karpūramañjarīvyākhyā* will prove the identity of their authors:

1. *Prākṛtarūpāvatāra*:

" अन्तरायान्धतमसविध्वंसनविभाकरम् ।
दैत्यपक्षोपमर्देन्दुं वन्दे करिमुखं महः ॥
उत्तराभिमुखा भक्ता यस्य वाचस्पतावपि ।
भजामि भागधेयं तं प्रसन्नं दक्षिणामुखम् ॥
सेतुं व्याख्यानरूपं गहनमकृत यः शास्त्रसाहित्यसिन्धो-
बुद्ध्या बुद्ध्वा यथार्थां व्यरचयत निजां सिन्धुबन्धेति संज्ञाम् ।

1. *Vide Karpūramañjarīvyākhyā*—R. No. 2685 a, of the *Triennial Catalogue of Sanskrit MSS*. Vol, III, part I—c. 1922. Paper. 11 × 9¾ inches. Foll. 50. Lines 20 in a page. Devanāgarī Script. Good. Complete. About 1200 Granthas. Transcribed in 1918—19 from a palm-leaf MS. of S'rī Nārāyaṇa Nambudripad. Kudalur mana. Nareri, Tritala, Malabar Dt.

नत्वा तं पायजूकं निगमविधिविदं तातमस्य प्रसादाद्
व्यक्तं रूपावतारं विरचयति मितं सिंहराट् प्राकृतीयम् ॥"

Colophon:

"इति सकलविद्याविशारदस्य समुद्रबन्धयज्वनः सूनुना सिंहराजनामधेयेन विरचिते प्राकृतरूपावतारे शौरसेन्यादिविभागः समाप्तः।"

2. *Karpūramañjarīvyākhyā*:

"स्वन्तरायान्धतमसविध्वंसनविभाकरम्।
दैत्यपद्मोपमर्देन्दुं वन्दे करिमुखं महः ॥
उत्तराभिमुखा भक्ता यस्य वाचस्पतावपि।
भजामि भागधेयं तं प्रसन्नं दक्षिणामुखम् ॥
व्याकृत्या सेतुना यः समधिकगहनं शास्त्रसाहित्यसिन्धुं
बद्ध्वा बुद्ध्या यथार्थां व्यरचयत निजां सिन्धुबन्धेति संज्ञाम्।
नत्वा तं यायजूकं निगमविधिविदं तातमस्य प्रसादाद्
व्याख्यानं सट्टकस्य स्फुटतरमधुना सिंहराजोऽभिधास्ये ॥"

Colophons:

(*a*) "इति [1][नृ]सिंहराजविरचिते सट्टकविवरणे प्रथमं यवनिकान्तरं समाप्तम्।

(*b*) इति सकलविद्याविशारदस्य समुद्रबन्द्ध्ययज्वनः सूनुना सिंहराजेन विरचिते सट्टकविवरणे चतुर्थं यवनिकान्तरम्। सट्टकविवरणं समाप्तम् ॥"

From the references given above it is evident that the authors of the two works *viz. Prākṛtarūpāvatāra* and *Karpūramañjarīvyākhyā* are one and the same.

Hultzsch opines that the author Siṁharāja may be placed somewhere after the eleventh century A.D. as he quotes Kṣīrasvāmin in 8·11 of the *Prākṛtarūpāvatāra*. Now we are in a position to fix the

[1] The reading Nṛsiṁharāja for Siṁharāja in the Colophon (a) is apparently a mistake committed by the scribe. But the reading as Samudrabandhṛ in the Colophon (b) instead of Samudrabandha cannot be easily rejected as the former seems more reasonable when the passage 'समुद्रबन्द्धेति संज्ञाम्' is considered.

author to a period more definitely than Hultzsch. Simharāja mentions his father Samudrabandhayajvan as the commentator on a certain rhetorical work which is difficult to understand without the aid of a commentary. There are ample reasons to believe that the work meant by Simharāja was nothing but the *Alaṅkārasarvasva* of Maṅkhuka on which his father Samudrabandha wrote a commentary. Samudrabandha in the beginning of his commentary on the *Alaṅkārasarvasva* writes thus:

"केरलेष्वस्ति नगरी कोलम्ब इति विश्रुता ।
अधिश्रिया ययावाची हरिद्प्यलकावती ॥
विभूषयन् पुरीमेनां यदुवंशविभूषणम् ।
रविवर्मेति विख्यातो राजा शास्ति वसुंधराम् ॥
कदाचिन्मङ्खुकोपज्ञं काव्यालंकारलक्षणम् ।
प्रदर्श्य रविवर्माणं प्रार्थयन्त विपश्चितः ॥
गम्भीरं नस्तितीर्षूणां मङ्खुकग्रन्थसागरम् ।
नौरस्तु भवतः प्रज्ञा स्थेयसी यदुनन्दन ॥
व्याचक्ष्व तमिमं ग्रन्थं व्यावृत्तवचनक्रमः ।
शास्त्रसाहित्यपाथोधिपारावारीणया धिया ॥
अवधृत्यं यदुपतिना विवृतस्य गरीयसस्तदर्थस्य ।
कश्चिद् व्यधित विपश्चिच्छब्दनिबन्धनं समुद्रबन्धाख्यः ॥"

From these passages it is evident that Samudrabandha was a protege of the king Rāmavarman of Kolamba (Quilon) and wrote the commentary on the *Alaṅkārasarvasva*, embodying the exposition of the king on the work. Besides the absolute sameness of the name Samudrabandha referred to by Simharāja as his father and found in the *Alaṅkārasarvasvavyākhyā* as its author, there are entirely similar references to the *Alaṅkārasarvasva* in both of them. Simharāja mentions the work as *Gahana* and *s'āstrasāhityasindhu* while Samudrabandha as *Gambīra* and *S'āstrasāhityapāthodhi*. These evidences will suffice to prove that the work and the commentary thereon mentioned by Simharāja are

nothing but the *Alaṅkārasarvasva* of Maṅkhuka and its commentary written by his father Samudrabandha. The question whether the references *Vyākṛtyā setunā* and *setuṁ vyākhyānarūpaṁ* found in Siṁharāja's works may be taken to indicate the name of the commentary on the *Alaṅkārasarvasva* as *Setu* or simply passed over taking as mere metaphorical descriptions, may not be attached with much importance in this note.

When we take the question of the date of Siṁharāja we must arrive to the point from knowing first the date of his father Samudrabandha and of the King Ravivarman. Mahāmahopādhyāya T. Gaṇapatiśāstri has fixed the date of the King Ravivarman as Saka 1188 corresponding to 1265 A.D. (Vide his introductions to the editions of the *Pradyumnābhyudaya* and the *Alaṅkārasūtra* in the Trivandrum Sanskrit Series. Nos. VIII and XI respectively). In fixing the date he was led by three inscriptions referring to the King Ravivarman of Kolamba. Taking Samudrabandha as a contemporary of the King Ravivarman (1265 A.D.) Siṁharāja, the former's son, may be fixed to about 1300 A.D.

This Siṁharāja should not be confounded with the two other Siṁharājas among whom one was the son and pupil of Śrīkaṇṭha and the author of the *Prapañcasāravyākhyā* and the other was the pupil of Ādinātha and the author of the *Laghustutivyākhyā*. Our author Siṁharāja was the son and pupil of Samudrabandhayajvan.

In conclusion the points arrived at in this note are:

1. The King Ravivarman of Kolamba belonged to 1265 A.D.
2. Samudrabandha was his contemporary and wrote the *Alaṅkārasarvasvavyākhyā* under his patronage.
3. Siṁharāja was Samudrabandha's son, belonged to about 1300 A.D. and wrote the works *Karpūramañjarīvyākhyā* and *Prākṛtarūpāvatāra*.
4. This Siṁharāja is different from two other Siṁharājas, the authors of the *Prapañcasāravyākhyā* and *Laghustutivyākhyā*.

REVIEWS

Historical Tamil Reader, by Dr. P. S. Subrahmanya Sastri, Annamalai University, 1945. Price Rs. 2-8-0.

This small work contains 22 pieces selected from Tamil literature ranging from the earliest period to the modern times, thus presenting a historical view of the growth of Tamil language. The pieces selected start from about the second century with the grammar work called the *Tolkāppiyam* and ends with one from the author himself in the twentieth century. In a fairly long Preface covering twenty pages, the author gives a brief account of the works from which selections have been made and he also deals with the growth of the Tamil language, its Phonology, Morphology and Syntax (the three elements that constitute the nature of a language). The text is given in the original in Tamil script; then it is transliterated in Roman script with proper diacritical marks. The words in the text are then split up and the prose order is given. These two are in Roman script. The English translation follows and the passages in them explained in English.

There are many scholars who know the framework of language through the study of Philology and who can master a new language with such help independently of a teacher and class lessons. In the case of modern Indian languages the absence of such books is a great handicap. The present work fulfils a great need in so far as Tamil is concerned. Every modern Indian language is a language of India and every Indian should consider the languages and the literatures as the common property of India. There is a tendency in modern times to restrict the study of languages and literatures purely on a geographical basis and this tendency provokes a conflict

of interest between the various languages. If the language and literature of a particular geographical area becomes known to the people of other areas, people begin to understand the affinity of the languages and the literatures, and in this way people realize the unity of culture represented by the various literatures. This is a very useful publication and it is hoped that the plan would be adopted in the case of other languages also.

EDITOR

Iconography of Srī Vidyārṇava Tantra, by S. Srikanta Sastri, M.A., 1944.

In this small booklet of just 46 pages, the author presents the Iconographical material from the extensive Tantric work called *Srī Vidyārṇava Tantra* attributed to Vidyāraṇya. There is a small preliminary portion dealing with the author and his date, and after a brief bibliographical notice, the author deals with the various points pertaining to iconography in the voluminous work.

EDITOR

The Early History of Kerala, by T. M. Krishnamachari, M.A., B.L. Published by the University of Travancore, Royal Octovo, 1941.

Professor Krishnamachari was invited to deliver a course of five lectures under the auspices of the Travancore University and the work under review contains a brief summary of the lectures so delivered. The first lecture takes account of the physical features of Kerala and examines the sources of information for writing the history of Kerala. References to Kerala in the ancient literature of our country as also the foreign references due to trade contacts of the west coast of India with the countries on the other side of the Arabian sea find a due place. While tradition and literature can

be taken as illuminating the history of the country to a particular limit, by far the most fruitful sources are the monuments. While the monuments in Kerala cannot compare with those of their Pāṇḍya and Cola contemporaries, they still form an important part with an individuality of their own, not only in the structure of the temples and other buildings but also in the materials used for these buildings. Literary sources of information as the works of the Sangam Age find their due place in a proper and comprehensive study of the history of Kerala.

The second lecture is devoted to the Ceras of the Sangam Age. Professor Krishnamachari surveys the present position with a dispassionate view. There is much that is yet to be known and what has been written leaves yet much to be studied and known. The first three centuries of the Christian era may roughly be held to be the period of the Sangam Age. A close survey of the material is laid under contribution and the foundation of the Cera empire brought about under the Sangam kings. A vexed question is the identity of Karavur the capital of the Ceras of the Sangam period, its other name being Vañci. Vañci near modern Cranganore is identified with the capital of the Ceras while its rival claimant for the position is Karavaur in the Trichinopoly District. The arguments of the powerful advocates on either side are summarized by Professor Krishnamachari (pp. 8-11). But the social and economic life of the people can be understood by a careful study of these Sangam works without the controversy centering round the identification of Vañci. Religion and Foreign Trade, each find some space devoted to them. Foreign trade brought the people of Kerala into contact with those on the eastern and as well as on the western side of India. The extension of commerce to Arabia and the African coast on the west and to the Indies and China on the east made the ports of Kerala the centre of interest, a feature which was repeated at the time when the Portuguese held the trade monopoly of Europe with the east in the sixteenth century. Commercial and cultural contacts have thus borne important fruits and this is richly described by the Sangam works in many a context (p. 14).

The third lecture comprises the period A.D. 300 to 850 which the author characterizes as the dark period in Kerala history. This seems a reflection of the dark period of Indian history which has generally been assigned by historians between the fall of the Kuṣāṇs and the rise of the Guptas in the north, the decay of the power of the Āndhras and the rise of the Pallavas, Cālukyas and others in the south. Dr. Jayaswal's *History of India* has partly illuminated the so-called dark period of Indian history in the north. We should therefore await the occasion when fresh light can be thrown with clearness on the dim outlines of the period.

The relations of the Ceras with their northern neighbours—the Cālukyas must have been unfriendly on account of the ambitious policy of the latter. The rise of the Pāṇḍya in the east has to reckoned as the expansion of the Pāṇḍyan power at the expense of the Cera. Thus hemmed in from the north and the east, the Cera power must have dwindled considerably during this period. But this shrinking should be considered an important factor in the growth of the Kerala society and literature. The loss of the outlying provinces meant better consolidation. The loss of the French dominions was a blessing in disguise to the people of England under the successors of John. Similarly, once thus shut up, the consciousness of a common cause and destiny for the people of Kerala alone, as disitnct from the larger group of the Tamils which comprised three independent kingdoms, must have developed. This is reflected in the *Keralolpatti* which seeks to find a separate legend for the origin of the Kerala country (p. 16). The settlement of the foreign communities like the Jews and Christians, the stratification of the society of Kerala and the segragation of the native aborigines to the hills should have taken place during this period. The organization of the Nambudiri Brahmins came at a time when the central government of the Cera kings was at its lowest and like the mediaeval Church in Europe tried to save law and peace for the community and the common folk (p. 17). There are a few relics of both Jainism and

Buddhism. While Hinduism was the predominant religion of the country the Christian Church may be dated from about the 4th Century A.D.

The fourth lecture treats about the *Āy* rulers in the border-lands between the Ceras on the one side and the Pāṇḍyas and Colas on the other. Placed between powerful and ambitious neighbours, they seem to have rendered a good account of their charge and acting as buffer-states between the three Tamil Kingdoms. The *Āy* chieftains had to obey the logic of force and migrated from their original home to the west coast, compelled by the growing might of the Pāṇḍyan and Cola empires.

The revival of the Colas under the successors of Vijayālaya brought the southern portions of Travancore under their sway. Under Parāntaka there was a short eclipse of the Cola power in the Nāñjanāḍ. But, this was more than compensated by the brilliant and effective achievements of Rājarāja the Great and his successor Rājendra. There is a short discussion of the meaning of the phrase *Kāndalur calik kalamaruttaruli* (p. 22). The writer takes the view that "almost all the historians who have had to deal with this topic have regarded Rājarāja's activity in this matter to pertain to a naval battle and not to an Oottupura reform." He cites in support the Tanjore and Tiruvālaṅgāḍu Plates.

The last lecture, the fifth of the series, completes the scheme of work which the lecturer had drawn for himself. The successors of Rājarāja kept the Kerala country as part of the Cola heritage. The rise of the Pāṇḍyas later left this position in the hands of the Pāṇḍyas. The hold of the Cola on these provinces was fraught with difficulties.

Of the indigeneous Kerala kings, Rājas'ekhara, Sthāṇu Ravi, Vijayarāghava, Bhāskara Ravi Varman, Indu Koḍai Varman, Keralakesari, and Kulas'ekhara Koil Adhikāri are briefly noticed and dates duly assigned to them. Bhāskara Ravi Varman was the contemporary of Rājarāja and Rājendra and had under his in-dependent control from Changanacherry in the south to Vynad in the north.

The rulers of Venad were those that were mostly affected by the expansion of the power of the Colas and the Pandyas. History shows the repeated attempts of the rulers of Venad to throw off the yoke of the foreigner. The social life of the people of Venad was similar to that of their brothers in the Tamil districts. They used the same names as nāḍus villages etc. for political divisions. The existence of assemblies of *Sabhās* in villages and *nāḍus* are amply proved. One feature which should attract our attention is the part played by the local temple in each area in the regulation of the social and economic order of the people. The large number of inscriptions can be studied with advantage to draw up an accurate picture of the social and economic life of the people.

Though brief, the lectures comprise a period of history on which standard histories are yet to be written. In a footnote the author has stated that he has planned a *History of Kerala* from the earliest times to 1730 A.D. Every attempt that tries to solve historical problems of even a particular part of a country is welcome. Professor Krishnamachari with his experience extending over forty years will be doing a real service to the cause of the history of Kerala by bringing out his projected work as early as possible. His long stay in Kerala has given him the necessary equipment and knowledge of local customs. We are sure he will do full justice to the subject and bring out a standard history of Kerala.

A. N. KRISHNAN

Bulletin of the Baroda State Museum and Picture Gallery, Vol. 1, Part I, 1943-44. Edited by H. Goetz. Double Crown, pages x, 62.

The first part of the first volume of the *Bulletin* of the Baroda State Museum and Picture Gallery issued in May 1944 is the first of a series of Bulletins to follow with a view to publish and explain the cultural heritage of our richly endowed country. The idea of Dr. Hermann Goetz, the Editor of the *Bulletin*, is

commended by the enlightened Prime Minister of Baroda, in a short 'Preface' to the *Bulletin*.

Of the nine articles that appear in the *Bulletin* the main portions have been contributed by the editor himself. Dr. Bhattacharya writes on the 'Twenty-two Buddhist Miniatures From Bengal,' Mr. Gadre 'On the Nalanda Seals in the Baroda State Museum' and Mr. V. L. Devkar on the 'Art Exhibition of the Fifteenth Gujarati Literary Conference.' The *Bulletin* concludes with a report on the working of the Museum during the half year from 1st August 1943 to 31st January 1944.

In the introductory chapter the Curator draws attention to the charge that the best national treasures of this country have been purchased by Oriental scholars of Europe and America and removed from India. In the first place, he argues that the art treasures of Greece, Rome, Mediaeval Italian Art treasurers and those of France and Holland have partly gone to other countries. Secondly, this migration of the art treasures is good as they have proved to be cultural messengers of the first rank. Not less important is the swinging of western opinion on the regard with which the civilizations of Asiatic countries should be viewed. Dr. Goetz would even go the extent of stating that all the sympathy now felt in the western countries for the national aspirations of Asiatic countries should be attributed to this phase of the problem and the propagandist influence of the export of Indian art treasures. The accumulation of these collections in the several countries in their 'Museums' with special sections on Indian Art have been a great success.

The educative value of a Museum in a centre like Baroda can not be overestimated. The sections on natural history will be of great interest in the education of children as well as adults. The movement for the foundation and opening of Museums to the public is an additional incentive for tackling the problem of mass education with greater ease. The Baroda State Museum founded under the personal inspiration of the late Maharaja Shri Sayaji Rao III is a rich collection. It is an all-round collection. It is almost

unique, offering opportunities for the broadest public education in natural science, ethnology, history and art, a combination which is rarely available in the several museums of this country. The purpose of the *Bulletin* is not only "to publish the scientific treasures collected in it" but also to make the wider educated public conversant with them, to resuscitate to life the dead exhibits, to let them reveal their secrets, their meaning, their beauties. On the one hand, articles of the specialist will appear. On the other, articles of interest to the non-specialist will also be contributed. This middle line is intended to be the mediating aspect of familiarizing things Indian to the foreign countries and to build up mutual understanding and good will. The *Bulletin* is only one aspect of the general and modernization scheme of the reorganization of the Museum.

The article on 'Modern Art in the World Crisis' is very suggestive. Modern art has invaded India as much as any other country. The reason is that India herself is getting modernized rapidly. On the other side is the fact that western art has come to play the role of world art assimilating the technique of Indian Art as well. But the real crisis is still to come. We are in a period of transition. A study of the movement of the influences that set up the study of the art treasures of the various countries during the last three centuries shows the international nature of these studies and the extent of their influence. The opening of Japan in 1863 was an event of the first magnitude. The large art treasures which flooded the markets of Europe and America and the speed with which Japan began to modernize herself should not be missed. In 1900, the looting of the Chinese *Summer Palace* brought sufficient treasures on the western market to open western eyes to the greatness as well as the real spirit of Far Eastern Art. Systematic study by scholars won over the opinion of the specialists in favour of Eastern art and the opening of Turkistan was a new event disclosing the old links between the East and West. Recent years have seen the publication of works of the researches of scholars on these finds. Modern art is hardly twenty years old and it has conquered the world with an amazing speed (p. 12). Dr. Goetz

envisages a progressive union between Indian art and world art and a cultural union of mankind.

Dr. Goetz has added two portraits of Queen Catherine of Braganza, dated 1661 and 1670 respectively. That Charles II was not an ideal husband was known to his queen exceedingly well. And yet, her extraordinary devotion, charity and piety carried her through her life. The portraits are added to the collection as the Queen that brought Bombay to the British Crown.

While the general view that South Indian Art has been maintaining its own individuality has been accepted, north Indian influences on the art of Deccan have been accepted with equal force. In miniature paintings Gujarat has given a rich harvest. Mughal art of painting had produced several of them. But the 'Unique Early Deccani Miniature' dealt with by Dr. Goetz in his paper in this *Bulletin* (pp. 37-43), seems to represent "a second wave of Hindu infiltration following on the collapse of Vijayanagar which finally swamped, first the Deccan, then the north, and created a uniform late Indian culture, on the very eve of British conquest and westernization." (p. 42).

The *Bulletin* is of great interest and will be appreciated by scholars both eastern and western. We wish it a very successful and useful future.

A. N. KRISHNAN

Srīmad-Bhagavadgītā-Laghukos'a, by L. R. Gokhale, F.T.S., 419, Narayana Peth, Poona. Paper Bind Rs. 10; Cloth Bind Rs. 11 and Leather Bind Rs. 12.

The author of this *Bhagavadgītā-Laghukos'a* (concise Dictionary of the *Bhagavadgītā*) is a lawyer by profession, who has dedicated his life for such a cultural undertaking as a result of his devotion to the *Bhagavadgītā*. He has already published some works on the *Gītā*, a series of studies on the *Gītā* called *Srīmad-Bhagavadgītā-Praves'a* (Introduction to the *Bhagavadgītā*). His

name is already well known by his past contributions to the study of the great work.

After an Introduction in Marathi, the author gives the text of the *Bhagavadgītā* with the words as separated given below. After this, there begins the body of the work. All the words are given in alphabetical order, with the etymology and grammatical peculiarities noted, with apt citations from the Bhāṣya to make the meaning clear, the meaning in Sanskrit, Marathi and English and the places where the word occurs.

It is very doubtful if there is another Indian work that has attracted the attention of the world as the *Bhagavadgītā*. The book is available in translation in nearly all the languages of the world; even in English, there are innumerable translations and explanations. But, in the matter of a critical study of the text, the apparatus available is comparatively meagre. There was no index of verses or lines or words available; the only word index was what was contained in the *Upanishadic Concordance* of Col. Jacob. And here the words are mixed up with the words in the various *Upaniṣads*. For a real critical study, it is only in the field of the Vedas that we have an adequate supply of material collected; compared to the material available for the critical study of the Bible, even this Vedic material is extremely small.

The *Bhagavadgītā* has been subjected to dissections and amputations and change of environments, without proper examination or diagnosis. Attempts have been made to find out the "Original Gitā," eliminating what were suspected as later accretions. It has also been postulated that the work has been later incorporated into the *Mahābhārata*, and that in an inappropriate place and context. Regarding the actual teaching of the *Gītā*, there has been much controversy, whether it is active life or work along with surrender to God or complete renunciation that is taught in it, whether the philosophy in it is in accordance with the monistic or dualistic or qualified monistic doctrine, and whether it advocates war in defence of rightousness or absolute non-violence.

There are many words and expressions whose real significance has not yet been fixed. Words like *Sāṅkhya* and *Yoga* do not have in the *Gītā* the same meaning as the terms applied to the systems of philosophy. Terms like *Karma*, *Akarma* and *Vikarma* still create confusion in the minds of students. There is absolute fatalism enunciated in certain places like निमित्तमात्रं भव सव्यसाचिन् (XI. 33) along with absolute freedom of the will as in passages like आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः (VI. 5). Then a passage like कर्मण्येवाधिकारस्ते मा फलेषु कदाचन (II. 47) is usually interpreted to mean that the fruit of man's action is no concern of his. Such an interpretation goes absolutely against the whole trend of the Hindu view of life. The very basis of discriminating between good and evil is that some lead to good results, while others lead to evil results. Vedas are supposed to have been condemned in passages like यावानर्थ उदपाने सर्वतः संप्लुतोदके । तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः (II. 46), while Vedas and Vedic rites are extolled in passages like सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः । अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् (III. 10). There are many cases where the *Gītā* gives trouble to a student.

From this it is clear that the *Gītā* must be studied more carefully. For such a critical study, materials like indices and concordances are necessary. The present book is only a first step. Here only the full words are given. Then there are many compound words and the present index which is only a concise one, does not note the second words in such compounds.

Scholars must be grateful to the author for this great service, and we heartily congratulate him on his fine work.

EDITOR

EDITORIAL

WITH this issue, we are completing the ninth volume of the *Bulletin*. We have a right to feel proud that we have been able to pass through such difficult times without having had to stumble on the way. We feel very grateful to the Powers that guided us through such hard days. *The* war is over; but one is not sure if we are still at the end of *War*. Wars fought after a formal declaration between two nations have an end. But War without such a formal declaration is far more dangerous, having no end. A formal war declared between two nations is the consequence of the stupidity of certain individuals and with the exit of the stupid persons, the war also ends. It is really stupidity that exhibits itself as wickedness and cruelty. But undeclared wars are the consequences of the collective stupidity of man, and it is more difficult to eradicate it. It is not by disarmament, nor by the condemnation of or elimination of physical force that man can attain permanent peace. Even before the invention of armaments, the savages fought with their fists and with crude implements hewn from stones and shaped from metals. The only cure against War is to remove the mass stupidity. This cannot be accomplished by science. To rouse up in man a consciousness of the reality of a "himself" in him is the only course open to see that he does not use his physical aspects except for the defence of righteousness;

and this *wisdom* is the only means to avoid War. If we have been able to make any contribution towards this great end, we feel that we have justified our venture in starting this *Bulletin*. We hope to do more in the coming years.

The Adyar Library was founded by Col. H. S. Olcott on the 28th of December, 1886. By the time that this *Bulletin* would have run through its 10th year, the Library would have finished its sixty years of life. It is our hope that with the prospect of better times ahead, it would be possible for us to celebrate the occasion in a fitting way.

The Editor went to Alwar in May of this year to see the collection of Sanskrit manuscripts there. It is found that the catalogue prepared by Peterson sixty years ago contained only a little over two thousand entries, while there are actually a little below five thousand manuscripts in the collection. Arrangements have been made for the preparation of a complete catalogue of the collection, and the State has already taken up the matter.

In October of this year the Editor went to Jaipur. No list for the collection is available. It is found that the collection is very rich, having regard to the number of manuscripts (about ten thousand) and also to the many rare manuscripts found in the collection. A suggestion has been made to the authorities that steps may be taken to prepare a list; and it is hoped that, very soon, scholars will have information about this valuable collection of Sanskrit manuscripts.

The Adyar Library is sending its representatives to the Indian History Congress to be held at the Annamalai University and the Indian Philosophical Conference to be held at Trivandrum, both in the latter part of December. It is unfortunate that the Oriental Conference is again not able

to hold its session in December, as it ought to have done according to schedule.

From this issue we publish serially the commentary on the *Prākṛtaprakāśa* by Rāmapāṇivāda. We have already published the Prakrit poem of this author called *Uṣāṇiruddham.* His other Prakrit poem called *Kaṁsavaho* has been edited by Dr. A. N. Upadhye from Bombay. For another sample of Malabar Prakrit, we have, apart from the dramas of Kulaśekhara etc., the Prakrit Saṭṭaka called *Candralekhā* edited by Dr. A. N. Upadhye and published from the Bharatiya Vidya Bhavan, Bombay. In the light of so much of material for the study of Malabar Prakrit, the commentary on the standard Prakrit work by a Malabar scholar and poet has its own interest. The commentary is lucid, more elaborate and critical than that of Bhāmaha, and notes certain interesting variants. It is hoped that this publication will be of help for the study of Prakrit.

Printed and Published by C. Subbarayudu. at the Vasanta Press, Adyar, Madras
P. I. C. No. 85—26-11-45

THE ADYAR LIBRARY ASSOCIATION

ON 1st January 1936, Dr. G. S. Arundale, President of The Theosophical Society, formally announced the establishment of the Adyar Library Association, in grateful memory of the Founder of the Adyar Library, Colonel Henry Steele Olcott.

RULES OF THE ADYAR LIBRARY ASSOCIATION

I. The Association shall be called the Adyar Library Association.

II. The general object of the Association shall be to develop the Adyar Library as the International Centre for Eastern and Western cultural studies and researches in the light of Theosophy—"cultural" taken in its broadest sense as including Philosophy, Science, Religion and Art.

III. For the furtherance of this object the Association is:

1. To collect and preserve the necessary books and manuscripts for the Adyar Library;
2. To erect, furnish, and maintain the required buildings for the Adyar Library;
3. To establish Fellowships and Scholarships;
4. To hold regular meetings and conferences, at least once a year;
5. To receive and administer donations and subscriptions;
6. To do all other things judged conducive to the general object.

IV. There shall be three classes of Membership: (1) Ordinary Members, who pay an annual subscription of Re. 1; (2) Corporate Members, who pay an annual subscription of Rs. 6; (3) Life Members, who donate Rs. 600. The Corporate and Life-Members shall receive the *Adyar Library Bulletin* gratis. Such of them as are resident in Madras may be permitted to borrow books on a deposit of Rs. 20.

The publications of the Library will be sold at a discount of 10% to the members of the Adyar Library Association. A complete set of the Adyar Library Publications will be presented to Life-Members.

THE ADYAR LIBRARY

Director : Dr. G. Srinivasa Murti, B.A., B.L., M.B. & C.M.,
Vaidyaratna

Jt. Director and Curator for Western Section :

A. J. Hamerster

Curator for Eastern Section :

Prof. C. Kunhan Raja, M.A., D.Phil. (Oxon.)

BRAHMAVIDYĀ

THE ADYAR LIBRARY BULLETIN

Editor : PROF. C. KUNHAN RAJA, M.A., D.PHIL. (OXON.)
Jt. Editor : A. N. KRISHNA AIYANGAR, M.A., L.T.

Rates of Subscription :

Life Subscription Rs. 100
or $ 50
or £ 10

		Per Annum	Single Copy
India & Ceylon	...	Rs. 6	Rs. 2-8
U. S. A.	...	$ 3	$ 1.25
British Empire	...	Sh. 12	Sh. 5
Other Countries	...	Rs. 9	Rs. 3-8

All Communications to be addressed to :

THE DIRECTOR,
Adyar Library,
Adyar, Madras, S. India